

# The Missionary Intelligencer.

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## Pleading Children in Heathen Lands.

Margaret J. Preston.

I hear the voices of children  
Calling from over the seas;  
The wail of their pleading accents,  
Comes borne upon every breeze.

And what are the children saying,  
Away in these heathen lands,  
As they plaintively lift their voices,  
And eagerly stretch their hands?

"O, Buddha is cold and distant,  
He does not regard our tears;  
We pray, but he never answers;  
We call, but he never hears.

"O, Brahma in all the Shastras  
No comforting word has given,  
No help in our earthly journey,  
No promise or hope for heaven.

"O, vain is the Moslem prophet,  
And bitter his creed of 'Fate';  
It lightens no toil to tell us  
That Allah only is great.

"We have heard of a God whose mercy  
Is tenderer far than these;  
We are told of a kinder Savior  
By sahibs from over the seas.

"They tell us that when you offer  
Your worship He always hears;  
Our Brahma is deaf to pleadings,  
Our Buddha is blind to tears!

"We grope in the midst of darkness—  
With none who can guide aright!  
O, share with us, Christian children,  
A spark of your living light!"

This, this is the plaintive burden  
Borne hitherward on the breeze;  
These, these are the words they are saying,  
Those children beyond the seas!

## Financial Exhibit for Six Months.

	1910	1911	Gain
Contributions from Churches.....	1,651	1,502	*149
Contributions from Sunday Schools.....	164	177	13
Contributions from C. E. Societies.....	595	647	52
Individual Contributions.....	617	555	*62
Amounts .....	\$87,923.70	\$85,125.51	\$2,798.19

Comparing the receipts from the different sources shows the following:

	1910	1911	Gain
Churches.....	\$44,222.42	\$44,620.33	\$397.91
Sunday Schools .....	1,352.26	2,231.76	879.50
Christian Endeavor.....	4,467.04	4,761.39	294.35
Individuals.....	10,074.74	15,762.93	5,688.18
Miscellaneous .....	1,292.24	614.00	*678.24
Annuity .....	25,550.00	16,775.97	*8,774.03
Bequest.....	965.00	359.13	*605.87

\*Loss.

Gain in Regular Receipts, \$6,581.71. Loss in Annuities, \$8,774.03. Loss in Bequests, \$605.87.

## EDITORIAL NOTES

¶ We predict that the Sunday schools will easily pass the \$100,000 mark on Children's Day.

¶ The China plague and famine still continues. There will be much suffering before the relief of crops comes. The Society will be glad to forward any relief funds.

¶ We have received notice of the death of George McGill, of Livermore, Cal. Brother McGill was a warm friend of the Foreign Society, and had given liberally to the work on the annuity plan.

¶ Children's Day Missionary Boxes are as wonderful as wireless telegraphy. Through them the prattling child can preach the gospel on the other side of the world.

¶ The Freemason Street Church, of Norfolk, Va., added to the interest of its missionary day the first Sunday in

March by presenting to chosen members certificates of Life Membership in the Home and Foreign Societies.

¶ The small group of ministerial students at Yale took up the Foreign Offering among themselves, and send in \$12. They are all working their way through school, and the offering expresses a deep interest in the work.

¶ The Bible Colleges in Japan need \$250 to provide a circulating library. There are many who wish to do some special thing; here is an opportunity for such. If one person can not give the whole amount, he can give a part, and others can make up what is lacking.

¶ Who's afraid? Is there any Sunday school frightened for fear it can not make Children's Day go? Any school can do it. Get some one to lead the children, and sail in. The exercise is dignified,



but simple enough for the smallest school.

¶ More than \$1,000,000 has been contributed for Foreign Missions by our Sunday schools since Children's Day began in 1880. The first offering was \$1.13; last year it was \$90,251; this year it will no doubt go beyond \$100,000.



W. D. WARD, PASTOR, NEWARK, O.

This church with the county becomes a Living-link. Miss Sylvia Siegfried, of Laoag, P. I., is the missionary. Brother Ward states that the people did it with ease and enthusiasm.

¶ A number of our Sunday schools are taking THE MISSIONARY INTELLIGENCER for all their teachers as a regular part of their supplies. This is a capital idea. Where the magazine is furnished in this way we can send them, all to one address, at the rate of 25 cents a year.

¶ W. R. McCrea, of Larned, Kan., writes: "The Foreign Missionary work is the life of the church at home." How often we have seen the world tide in a church lift every phase of church activity to a higher and more spiritual level. "The light that shines farthest shines brightest nearest home."

¶ Orders for Children's Day supplies have been received from Cuba, Jamaica, Mexico, Japan, and Australia. The day will be observed around the world. A great host of schools have already ordered

supplies and are at work. The greatest Children's Day in the history of the work is assured.

¶ G. Q. Grasty, superintendent of the Fowler Christian Orphanage, Dallas, Tex., sends an offering of \$3.15 from the orphan children there. No more encouraging gift has come to the mission rooms than this. One of the orphan girls, Fae Sing by name, gave all the money she had, \$1.05.

¶ F. M. Rains writes: "All told we have 700 pupils under instruction in Nankin, China, and a teaching staff of more than thirty, counting native teachers. This includes one-third of the attendance in Nankin University, but does not include the large number in Bible classes."

¶ The church in Jacksonville, Ill., has given \$900 for Foreign Missions this year, and talks of giving \$1,200 next year. Under the leadership of R. F. Thrapp the church gives liberally and joyously to carry the gospel to those who never heard the name of Jesus before. The number of such churches is increasing from year to year.

¶ Dr. Zenas Loftis, who died two years ago at Batang on the Tibetan border, left a very complete and fascinating diary of his long journey from America to Tibet. The Fleming H. Revell Company, of New York, are publishing this book. The title is FROM FAR BATANG. The book will be of thrilling interest, and we predict for it a large sale.

¶ Of course it will be the greatest Children's Day in our history. A growing child always marks an increasing height on the door-post each year. Our Sunday schools are larger than last year, there are more of them, the adult work has grown wonderfully, there is more interest in missions. If we don't advance something has gone wrong.

¶ R. N. Simpson of Central church, New Albany, Ind., writes: "We are still working on our every-member canvass. Our trouble this year will be in raising \$600 by September 30th, but next year we will have it easily. The Rally did us a vast good. We wanted \$1,000 pledged for all purposes, and have \$750 now, with others to hear from."



¶ *The World To-Day* for April has a picture of R. A. Long, and an appreciative account of his work as a philanthropist. It tells of what he has done for education, for missions, for the church in Kansas City, and for the new hospital. He has done ten thousand good things of which the magazines have never heard. The secret of his good works is his religion.

¶ J. P. Givens, of Lexington, Ill., writes concerning the every-member canvass of his church for missions: "Our personal canvass of each member is proving a success. We are raising more money, five times over from some individuals. It requires considerable time and patience, but I am much pleased with the plan." The same testimony is coming from many sources.

¶ Melvin Menges, of Matanzas, Cuba, writes that the new mission building there is almost completed. It is to be church, school, and missionary home. M. Y. Cooper, one of the officers of the Foreign Society, has recently been in Cuba. He says, "Brother Menges is getting the greatest value out of the

money invested in the building that I ever saw."

¶ It is probable that the great missionary exposition called "The World in Boston," now being held in that city, will be shown in a number of American cities in the next two years. The cities already practically settled on are Rochester, Cincinnati, Chicago, and Kansas City, with St. Louis, Pittsburg, Philadelphia, and Indianapolis as possibilities. This is a truly great exposition. It is stirring Boston in a wonderful way.

¶ A note from the editor of the *Church Missionary Intelligencer*, of London, England, tells us that the poem published in this magazine in March, credited to Archbishop Alexander, was not written by him but by D. J. A. Chadwick, the present Bishop of Derry. We are sorry for this mistake. We do not remember where we found this excellent poem, but the publishers from whom we borrowed it apparently made the same mistake.

¶ The Society has bought a home for Miss Alma Favors, of Lu Cheo Fu, China, at a cost of \$1,500. Miss Favors is doing a remarkable work among the



Dr. W. E. Macklin in front of his hospital at Nankin, China. The University Place Church, Des Moines, C. S. Medbury, pastor, takes a splendid advance step in assuming the support of this great institution as their Living-link. The offering of the University Place Church was nearly \$1,600.



women of that city. She has never had a home of her own. From this time forth she will have a place to which she can invite the women in large numbers to visit her. She will have a place in which special meetings for women can be held.

¶ At the present writing the receipts from the churches are about the same as last year. The offerings are a little slow coming in. Send in the money as quickly as you can; it will greatly help us.

¶ The Foreign Society has recently received a \$2,000 gift on the annuity plan from a good brother in Ohio, and another gift of \$1,000 from a friend in Pennsylvania. One thousand dollars has also been received in bequest from the estate of Mrs. Nancy J. Mecham, of Springfield, Mo.

¶ Dr. John Sergis has been practicing medicine and preaching the gospel in Persia for eight years. In that time he has done a good work. His medical knowledge and skill have opened many doors to him that would be closed forever against an evangelist. He returns to his work under the auspices of the Foreign Society. His work will be of the same nature as before. By his connection with the Society he will be kept in closer touch with the brotherhood in all parts of the world.

¶ One of the most strikingly liberal offerings we have received has been from the Bald Hill country church in Nicholas County, Ky., \$96.20. The membership is only seventy-five, and the people are poor. They also observe Children's Day, and will probably give \$75 then. This is the church from which J. C. Ogden went out to Tibet. Brother Ogden's father and mother and brothers and sisters are members there. The Foreign work is very near to the hearts of these good people.

¶ A wider study of the Bible in Japan is assured by the engagement recently of Mr. N. Nirva, an experienced college leader, who will give his entire time to the promotion of Bible study among students. It is said there are enrolled 1,900 college men in voluntary Bible classes in that land, and 2,100 men are enrolled in required or curriculum Bible study courses. If students included in

high schools were added, the total would be 4,000 young men.

¶ Here are just a few samples of the very encouraging returns from the March Offering: Athens, Ohio, last year gave \$60.10, this year \$186; Oxford, Ind., apportionment \$10, offering \$75.40; Langdon, Kan., 100 members, offering \$283; Bald Hill, (country church) Ky., \$96, membership 75; Carthage, S. Dak., 30 members, offering \$30. Many churches introduced the every-member canvass for the first time this year. Where pushed it has been a great success.

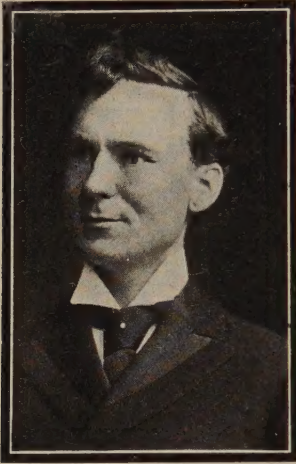
¶ C. F. Swander, of Portland, Ore., writes: "I have just received OPALS FROM AFRICA, by A. F. Hensey, and want to express my appreciation. It is one of the greatest pieces of literature ever published. It does what so many mission books do not do: it touches the heart. I advise you to encourage the author to write more. Give him time for it. A volume from his pen will inspire missionary activity in the generations hence." Another reader regards this work as one of the best books on the evidences of Christianity extant.

¶ On reading MISSIONARY ENTERPRISES, by John Williams, Lord Shaftesbury wrote: "Talk of doing good and being useful in one's generation! Why, these admirable men performed more good in one month than I and many others have done in a whole life. O God, bless our land to Thy service, and make every ship an ark of Noah to bear the church of Christ and the tidings of salvation over all the waters of the ocean!" Gladstone spoke in the same strain on reading the LIFE OF BISHOP PATTESON OF THE SOUTH SEAS. He felt that his own work was small and poor in comparison.

¶ One of the greatest religious movements of modern times is promised in the "Men and Religion" campaign soon to be inaugurated. A nation-wide religious campaign among the men and boys is the plan. Back of it is the Young Men's Christian Association, the Men's Brotherhoods, and other organizations. Our own Brotherhood and some of our leading laymen are very active in the preparations. R. A. Long, of Kansas



City, and William A. Wilson, of Houston, Tex., are on the National Committee. No one can measure the boundless opportunities for good in this great movement.



HUGH McLELLAN, PASTOR OF CENTRAL CHURCH, SAN ANTONIO, TEXAS.

This church becomes a Living-link. The pastor writes he hopes the time is not far distant when they will support a whole missionary station.

¶ The Adult Bible Classes have been asked to support the hospital work of the Foreign Society as their special Children's Day work. Twenty-five thousand dollars is the annual expense of this great work aside from the salary of the missionaries. Ten dollars will provide medicines and bandages for 100 patients; \$25 will support a hospital bed for a year; \$50 a hospital evangelist for a year, and \$100 will provide the entire support of a branch dispensary for a year. Nearly 200,000 patients are treated annually in these hospitals. These patients are all taught concerning Christ, and many become Christians.

¶ Charles M. Sharpe, dean of the Bible College of Missouri, has this word of appreciation concerning E. W. Allen: "He has impressed us as having made remarkable growth since his last visit. He seems to be getting hold of the vital problems—not merely of missions in the technical sense of the word, but of the

whole religious situation. He delivered a message to our Bible College students along the line of their devotional life and their ministerial ideals that was inspiring and illuminating to an eminent degree. As the boys say, 'He got next to us.' He won our hearts and convinced our heads: the latter by means of the former, and the former by means of the latter. *E. W. Allen is a success.*"

¶ The medical missionaries in China are winning new laurels in their efforts to stay the plague. Two of them have fallen in the contest. The London *Lancet* says: "At every station down the line medical missionaries have come forward in the most gallant way, and have borne the brunt in combating the most appalling conditions. The medical profession at the present moment, by their sacrifices and by the number of willing volunteer practitioners, stands higher in the estimation of the Chinese Government than it ever did before. The struggle has been almost entirely in the hands of medical missionaries."

¶ The China Mission Year Book gives the whole number of foreign missionaries as 4,299, of whom 1,402 are men, 829 single women and 957 wives, and 283 are medical missionaries. The Chinese workers number 11,661. The 2,027 primary schools have 45,730 pupils, and the 1,116 intermediate, high schools, and colleges 34,067 students. The converts number 195,905, and those under instruction 49,172. There are 170 mission hospitals and 133 dispensaries; the in-patients in one year were 45,188, and the out-patients 897,011. The contributions of the Chinese Christians amounted to \$149,343. The Society has a few copies of this valuable work for sale. The price is \$1 a copy.

¶ Many churches are following the suggestion of the Laymen's Missionary Movement to have a separate missionary treasurer for the church. This is an excellent idea. It divides the work and responsibility, and relieves the regular church treasurer of much work. It also is a guarantee against any confusion of funds and the temporary drawing on missionary funds for general expenses which sometimes occurs. The regular church treasurer is burdened with pastoral sal-



ary and church expenses. Those things naturally appeal to him first and with most emphasis. A separate missionary treasurer will guard the missionary funds as jealously and carefully as the regular



FAE SING,

A little orphan girl, eight years old, who gave all she had, \$1.05, to Foreign Missions. She is part Chinese, and is in the Juliette Fowler Christian Home, Grand Prairie, Texas.

treasurer does the general expense fund. In this way both will be properly cared for.

¶ The following resolution was recently adopted by the Board of Elders of the Tabernacle Christian Church, Columbus, Ind.: "The New Testament is a missionary Book. Christ Himself was a Missionary. He ordered His disciples to go to the uttermost parts of the earth with His gospel. The church that is not missionary fails to obey our Lord's command. Be it

"Resolved, That we, the elders of the Tabernacle Church of Christ, do most heartily indorse our minister's zeal in preaching the gospel of missions, and pledge him our support; and further urge that he continue to preach as he has been doing since becoming our minister. Be it further

"Resolved, That this action be published in our Church Bulletin. By order of the Elders of the Tabernacle Church of Christ." W. H. Book is the enthusiastic missionary pastor of this church.

## THE BANNER OFFERING

The native Christians at Chao-Hsein, China, took an offering for Foreign Missions amounting to \$20 (Mexican), and presented it to Secretary Rains when he visited them. With the offering they gave a Chinese scroll with a message on it for him and the Society. This little band of Chinese Christians is composed of poor people. The work is new there, and there are only nine Christians. Mr. and Mrs. C. B. Titus are the missionaries, and Dr. Paul Wakefield and wife have just gone there to take up medical mission work.

¶ Mrs. H. C. Saum, of Bilaspur, India, who will be supported by Mrs. Ella G. Morrison, of California. Mrs. Morrison has recently decided to take up a Living-link of her own.



MRS. H. C. SAUM.

## IMPORTANT FEATURES OF THE MISSIONARY COMMITTEE IN THE LOCAL CHURCH.

With a view to securing unity, co-operation, and the fullest efficiency of each church in fulfilling its mission to the world, there should be appointed annually, by the appropriate official body, a Church Missionary Committee, preferably representative of the several departments of the church, with an adequate representation of men, the pastor being *ex officio* a member.

This committee should be charged with developing the home and foreign missionary interest of the church as a whole, educationally and financially. By the use of literature, correspondence, the stated missionary meetings of the congregation, mission study, systematic instruction in the Sunday school and in other organizations, it should seek to produce *impression*, such as shall find adequate *expression*, in giving of personal service, prayer, and money.

The Missionary Committee should arrange for the effective incorporation of the subject of missions in the working plan of the congregation as a whole and



also in the Young People's Society, Sunday school, Women's Societies, Men's Organizations, and other regular departments of church work.

### A SUGGESTIVE SUNDAY SCHOOL PROGRAM

The Foreign Society furnishes free a brief monthly program for each month in the first half of the year. The last half of the year is for Home Missions. Many schools are using these. The program for May has been improved on by Myron Settle, of Kansas. Here it is:

1. A Missionary Hymn, old.
2. Prayer, using the topic of the day.
3. "Children's Day for Foreign Missions: Its History and Purpose."
4. Five-minute map drill on Africa.
5. Thrilling Missionary Incident.
6. The Steamer "Oregon."
7. "What Are We Going to Do About It?"
8. Missionary Hymn, new.

Every Sunday school should use this brief little program some Sunday in May in preparation for Children's Day. This can be done as an opening or closing exercise in fifteen minutes. Send to the Foreign Society for helps.

### THE WORLD IN BOSTON

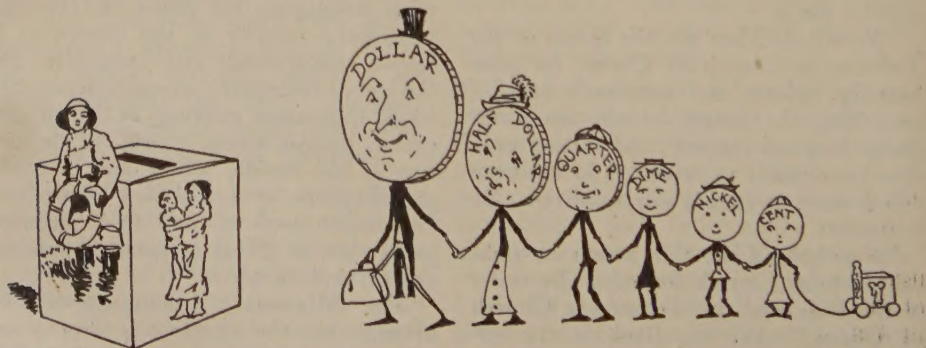
Every department of "The World in Boston" is humming with the activity of the last two weeks of preparation for the opening of the missionary exposition, to be held in the Mechanics Building, April 22d to May 20th. The building will be turned over to the exposition manage-

ment on the morning of April 17th, and installation of the scenery and exhibits will be rushed day and night so as to be ready for the opening hour on April 22d.

Regretting that he could not accept the invitation to be present and open the exposition in person, President Taft has agreed to send from the White House a message of greeting and to press a telegraph key, sending a signal to the Mechanics Building, and in that way declare the exposition open. Bishop Lawrence of the Episcopal Diocese of Eastern Massachusetts, Mrs. Helen Barrett Montgomery, and Dr. Booker T. Washington will be speakers at the opening ceremonies.


The thousands of stewards have finished the study of their text-books, and are prepared to people the exposition, impersonating the natives of all lands they represent. Hundreds are putting the finishing touches on their costumes. The time-tables have been made up for the service of the stewards so that the exposition will be manned at all hours by regiments of the great army of workers. One thousand children have been trained to take part in little plays and tableaux, and to play the games which children of other countries play.

The rehearsals of the great choir for the "Pageant of Darkness and Light" are drawing near the end, and the musical director, Mr. Ephraim Cutter, Jr., is greatly pleased with the efficiency which has been developed. Rehearsals of the participants who are to be on the platform are being held every evening. Each episode of the pageant is being rehearsed on successive nights.



When Mr. Dollar and his whole family line up for Children's Day then the missionaries rejoice.





## EDITORIAL

### **"Sitting Over Against the Treasury."**

We began the present year with the purpose of raising \$500,000 for Foreign Missions. Half of the year is gone, and the receipts are about the same as for the same period of the year previous. But the watchword at Topeka contemplated an increase of forty per cent all along the line. There is yet ample time to raise this amount if all who are interested in the work will undertake to do their part. It may not be amiss to remind ourselves that what is proposed amounts to an average offering of only forty cents for each member of our fellowship. No one who knows the facts will say or think for a moment that an average of forty cents is too much for us to ask and to receive, especially as one religious body in America, no richer than we are, gave last year an average of \$4.28.

Many churches have taken the offering but have not forwarded it yet. This should be done without delay. If pledges have been made and not collected, they can be collected and forwarded later. The Society is in need of funds now. Churches that have postponed taking the offering for any reason should see to it that the matter does not go by default.

Those that have adopted the Duplex Envelope and give weekly for missions should make it a matter of conscience to remit regularly and promptly.

Let it be specially emphasized that this is the Lord's work and not ours, and that He needs and solicits the assistance of all that wear His name in the doing of it. He wishes His disciples to fill up that which is behind of His sufferings for His body's sake. It is His will that the workers on the field and the work should be remembered daily in prayer, and that they should be supported with the funds of those who have been blessed and prospered in material things.

In the days of His flesh our Lord sat over against the treasury and watched how the people cast in their offerings. Now that He is at His Father's right hand in glory, He is watching how His followers give for the extension of the Kingdom which He came to establish. His loving favor will rest upon every one who gives according to ability and cheerfully.

We ask all the friends of missions to assist in realizing the Society's aim for the year.

### **"There Comes the Band."**

A countryman who had never heard a phonograph drove to town one day with his team of mules. A friend persuaded him to go into a penny arcade and hear a phonograph. He dropped a penny in the slot and adjusted the receivers to his ears. It happened to be a band piece.

As the unexpected crash of the music fell upon his startled ears he dropped the tubes from his ears and dashed for the door, exclaiming, "There comes the band, and I left them mules untied!"

The Sunday school band is coming. Do n't leave anything untied around. By



all means tie up Children's Day for Foreign Missions. This is the great annual Sunday school festival. It is the high day of the year when every member of the school can have participation in saving the lost in heathen lands.

1. If you will pardon the change in figures so quickly, *get your tools ready for work*. Every good workman does that. You can't have a great Children's Day without things to work with. Send for Children's Day supplies at once, if you have not already done so. The time remaining is all too short. The supplies are the best yet this year. There is just enough of the dash of battle about the exercise, "Crusaders for Christ," to keep the audience alert and expectant. The martial spirit in it will fascinate the boys and girls, especially the boys. It will fit the whole school. The exercise will be a liberal education in our missionary work for the audience.

The Life Saver Missionary Box is unique, attractive, usable; the fittest box yet.

Every one will just have to look at the wall poster—it tells the whole story of Children's Day in a large poster picture.

You should know that the Foreign Society has 40,000 real Japanese coins for the Dollar Leaguers. They are right from the Bank of Japan in Tokyo. Odd, attractive copper coins. Next year we will have some from China, and so on until the boys and girls have a *collection* of coins from the mission fields.

The other Children's Day helps are all good. Much work has been put on them.

2. Lay out a campaign for a really *great* day. No day in the annual calendar is capable of such attendance, interest, and high enthusiasm as Children's Day. It is the great *community* day of the year. It stirs up the neighbors, and brings the church and its work prominently before everybody. It is a rare opportunity for a splendid offering for a great, unselfish cause.

The enthusiasm of the whole school should be aroused to reach, and if possible exceed the apportionment. Stir them

with the hope of doing handsome things. It is always easier to wage a worthy campaign than a mediocre one. The superintendent should call together all the teachers and officers for a conference. This will give stability and dignity to the undertaking. There is every reason for making this the most successful Children's Day ever undertaken. In the first place, our people were never so able to give as now. Realize this and make the school feel it. We have no excuse in this day of plenty and prosperity. Exhort to generosity. Teach self-denial. The children spend for candies and toys many times the amount given by all to send the gospel. Get them to deny themselves for this greatest work in the world. Keep the ideal high and you will have a great day.

3. Do n't forget the adults. Children's Day is for the whole school. This is the day of a great adult movement. Link up the adult Bible classes. This is largely an uncultivated field. These good men and women can be deeply interested in the day. The Foreign Society is asking the adult classes to support the hospital work for a year in mission lands. We believe the \$25,000 necessary can be provided in this way. It will give these classes a specific object of their own, and stir up much enthusiasm. Of course the offerings of the adult classes will be included in the regular Children's Day Offering from the schools.

Ten dollars will provide medicines and bandages for 100 patients, \$25 will support a hospital bed for a whole year, \$50 will provide the yearly salary of a native hospital evangelist, and \$100 will run a branch dispensary with all of its healing ministry for a year.

What more useful and happy work could your adult classes engage in than this?

And so we say again, as in the beginning, when the man heard the band piece and got excited over his mules: "The Sunday school band is coming. Do n't leave anything untied around. By all means tie up Children's Day for Foreign Missions."



## The Portland Convention.

The missionary convention of the current year will be held in Portland, Ore., July 4th-11th. This is three months earlier than usual. The change was made because it was impossible to get railroad rates in October. The Societies will report progress, and will wait till the end of the year before publishing the annual reports. This was done in the year the conventions were held in San Francisco.

Portland is a long distance from the States where the bulk of our strength is found. Because of the distance and the expense of going so far, many are not planning to attend the conventions this year. It may be that, as the time approaches, they will change their minds. By beginning to prepare now for a trip to the Coast many can arrange to go. They can make this a part or all of their vacation.

Those who teach in schools and colleges have been saying for years that they could not attend the national conventions on account of their work. They were so situated that they could not get a leave of absence for so long a time. This year that obstacle is taken out of the way. July is the month for vacations. July is the one month in the year in which professional people have least to do.

There will be some very important matters before the Portland Convention. The Committee on Unification is ready to report, and will report. That report concerns all the entire brotherhood. It should have full and free discussion. Those who are interested in all our organized work should, as far as they can, make it a point to attend the Convention. It is for them to see that no injury is done the cause of Christ.

## The Suggestion? Approved.

In the April INTELLIGENCER there was an editorial entitled, "What Proportion of the Church's Missionary Giving Should Go for Foreign Missions?" The position taken was that in the case of weekly giving or the budget plan about fifty per cent of the total missionary offerings of the year should go for Foreign Missions. The following citations show that the brethren approve this proportion:

1. The position you have taken is fair, and I do not see how our people can possibly give less than they are giving and do justice to the work at all. An equal division of funds between Home and Foreign interests would satisfy all concerned.—E. B. BARNES, Richmond, Ky.

2. I think the ratio that you name is as nearly correct as can be ascertained. We are planning here to put the budget idea into operation by the first of next year, and our basis of giving will be about as you name.—H. O. PRITCHARD, Bethany, Neb.

3. I have read your article with care and great interest. To my mind it is

eminently timely, sane, and fair. I have worked on a basis of half and half for a number of years, and have found that, with the exception of very rare cases, the membership of the church welcome most cordially such a division of the missionary and benevolent money.—WALTER M. WHITE, Cedar Rapids, Ia.

4. I fully agree with your article. The Central Church has followed the fifty per cent plan in the distribution of its gifts, both congregational and individual, for some years back.—C. J. TANNER, Detroit, Mich.

5. Your article expresses my sentiments exactly. I am preaching the doctrine of equal distribution between the Home and Foreign work.—W. F. ROTHENBERGER, Cleveland, Ohio.

6. Personally, I think we should send more to Foreign Missions than Home. Yet I suppose I am somewhat extreme. Surely the one-half proposition is fair enough. Yours is the strongest statement of the matter I have seen.—W. S. LOCKHART, Houston, Tex.

7. As I read the title of your article I answered, "Fifty per cent." I then read the article and saw that our views



coincided.—GEO. W. KNEPPER, Wilkinsburg, Pa.

8. Personally I should like to see sixty per cent, but shall be satisfied with fifty per cent.—W. H. BOOK, Columbus, Ind.

9. Balancing the advantages and disadvantages of the two fields, I would divide: sixty per cent for Foreign Missions and forty per cent for Home. Put our money out on the field and stir up the gift of the church at home.—C. G. KIN-DRED, Chicago, Ill.

10. Your article is timely. We can not afford to lag behind or antagonize this forward movement on the part of the churches.—L. E. MURRAY, Indianapolis, Ind.

11. I feel that not less than fifty per cent should be considered for the Foreign work. Personally, I should favor making it fifty-five per cent. I have been advocating and expressing myself as forcibly as I knew how on the subject along the line of the article. I have long been saying the wings of the bird should be equal.—E. A. COLE, St. Louis, Mo.

12. I am sure that your article is perfectly sound, and that you have suggested the proportion that is right and just. Certainly anything less than fifty per cent of our missionary offerings to

the great cause of world-wide evangelization would work a serious injustice against the greatest enterprise of the church.—W. N. BRINEY, Louisville, Ky.

13. A fifty per cent division seems to me to be the only absolutely fair division. It is simple, and can more easily be agreed upon than any other. Your arguments seem to me to be perfectly fair and conclusive. Surely no one would deny fifty per cent to Foreign Missions when once the overwhelming need of this generation is appreciated.—JOHN RAY EWERS, Pittsburg, Pa.

14. I think you are very modest in your claims for the Foreign Society.—W. L. GLAZIER, Newport, Ky.

15. Your editorial is the thing. I have been looking for it for some time. It is quite convincing. It ought to be digested by every Official Board.—T. L. LOWE, Columbus, Ohio.

16. It seems to me that the article only fairly states a matter of just contention. It has been my own theory for years that the work of the Foreign Society, covering all departments in the foreign field, and with such unnumbered multitudes of people to reach, should be on a par with the offerings of our different Home Boards committed to the same



Dr. Shelton and the first Sunday school ever organized among Tibetans. It has grown larger, and is now conducted by J. C. Ogden at Batang.



tasks in America. It seems to me the fifty per cent basis of division works injury nowhere, and is only just. Neither do I think that the men who are pronounced advocates of Home Missions, among whom I want to be counted as one, could think that such a division in-

dicated any carelessness of the base of supplies.—CHARLES S. MEDBURY, Des Moines, Ia.

17. In regard to the editorial, we should not think of giving less than half of our missionary offerings to the Foreign field.—W. S. PRIEST, Wichita, Kan.

## Plans for Children's Day that Will Help Busy Superintendents.

### ONE OF THE BEST

The following plan will guarantee the raising of the apportionment. In many cases where it is used the offering goes *far beyond* the apportionment.

The superintendent announces that on a certain Sunday the classes will make their pledges for Children's Day. The matter is talked over, the teachers interest their classes, and on the Sunday set there is a good-natured rivalry and pride among the classes. A blackboard or big sheet of white paper and black marker are used. The names of the different classes are written down and pledges called for. These are marked opposite the class names. The Secretary visited a school in which this was done: There were 150 present at the Sunday school; \$150 was pledged in five minutes. No class pledged less than \$5, and one class pledged \$8. The primary department pledged \$20. The pupils are all busily at work, and the amount raised will probably exceed the pledges. Why not try this in your school?

### STILL BETTER

Have a little supper for the teachers. Have talks and stir up enthusiasm on a great day. Get the teachers to set a high goal as to the offering for the whole school. In this meeting of teachers apportion the classes so as to make up the amount set for the school to reach. Have the teachers agreed. Let each teacher tell his class the amount the class should raise, but keep the matter from the rest of the school. Announce the whole amount to be raised by the school, but keep the class apportionments a secret with each class. This will keep interest

at high pitch. Work this plan carefully, and you will make a wonderful increase in your offering.

### WHAT A DOLLAR WILL DO

Tell the pupils what a dollar will do. Nothing wins like definiteness. In no place in the world will a dollar go so far and do so much as on the foreign field. Here is what a Children's Day Dollar will do:

1. Give to the heathen 200 copies of a Gospel.
2. Furnish Christian books for a day school of ten pupils.
3. Sustain a native evangelist for two weeks.
4. Pay the rent of a chapel for two weeks.
5. Give the heathen 2,000 leaf tracts.
6. Support a boy in day school for two weeks.
7. Support a boy in an orphanage for twenty-four days.

*Ask how many will join the One Dollar League or Five Dollar League. Try and get the whole school in line.*

### SHOW THE COIN

Much interest will be aroused by showing the Japanese coin to the whole school, and talking about it. (One will be sent you for this purpose.) Tell the pupils that each one that gives a dollar or more may have one. Perhaps it will be well to promise the coin you have to the first one who reports a dollar. The rest can wait for theirs until after Children's Day. Tell the pupils that next year a coin from China will be given, and so on until they have a *collection of foreign coins*.

LETTERS FROM THE CHILDREN

Appoint Thursday before Children's Day as letter day, upon which all members of the school are requested to write

to people in the local community asking them to come to the Children's Day exercises on the following Sunday. Souvenir post cards might be used.

The Medical Work and Children's Day.

Something for the Adult Bible Classes.

The Foreign Society is asking the adult classes to make their special aim for Children's Day the support for a year of the Missionary Hospitals in Foreign Lands, these offerings to be included in the regular Children's Day offerings from each school.

What more inspiring thing could they do than to aid in treating the 200,000 patients attending these distant hospitals? Each patient has the gospel preached to him, receives Christian instruction, and leaves with a copy of the Gospels and Christian literature in his hand. The tender ministry of the medical missionary opens his eyes and warms his heart to the gospel. Many are led to Christ in this way.






In heathen lands where there is no medical science and disease prevails, the medical missionary and his hospital is a veritable gateway to heaven.

Interest your Adult Classes to support hospital beds, native evangelists, dispensaries, and shares in Hospitals.

HERE ARE THE SPECIAL OBJECTS FOR SUPPORT

	Hospital	Per
	Beds	Year
Nankin, China.....	100	\$25
Lu Chow Fu, China.....	100	25
Bolenge and Longa, Africa...	50	25
Harda, India.....	50	25
Mungele, India.....	50	25
Laoag, P. I.....	50	25
Batang, Tibet.....	50	25
25 Hospital Native Evangelists		50
10 Village Dispensaries.....		100
1,000 Shares in Hospitals (inc. Gospels, Medicines, and Bandages), each.....		10

WHAT THE ADULT CLASSES CAN DO.

<p>\$5.</p>  <p>LITERATURE for 200 PATIENTS</p>	<p>\$10.</p>  <p>MEDICINE AND BANDAGES for 100</p>	<p>\$25.</p>  <p>HOSPITAL BED and FOOD for ONE YEAR</p>	<p>\$50.</p>  <p>HOSPITAL EVANGELIST for ONE YEAR.</p>	<p>\$100.</p>  <p>BRANCH DISPENSARY for ONE YEAR</p>
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Have a part in this great work. Help heal the sick and save the lost.



## CONTRIBUTED ARTICLES

### A Visit to Our Mission Stations in China.

LETTER NO. 12.

F. M. RAINS.

January 31st we reached Shanghai, China, direct from Manila. It did our eyes and hearts good to be met by H. P. Shaw and wife, James Ware and family, Miss Rose Tonkin, and Alexander Paul, all missionaries of the Foreign Society. Our first conference was most delightful as it was a very successful one.

The Advisory Committee made out



Dorcas and Zonnetta, two four-year-olds, who recited the Twenty-third Psalm to Mr. and Mrs. Rains in Jhansi, India.

an itinerary for me extending from February 1st to March 13th, when I departed for Japan. This program took me to Nantungchow, 100 miles north of Shanghai, on the great Yangtze River. This is our youngest station in China. It is a place of some 50,000 in a beautiful rich valley which is densely populated. I was delighted with the general appearance of the people; they have good homes, bright faces, and are cleaner than

the people in many cities in China. The missionaries here are John Johnson and wife and Dr. M. E. Poland and wife. Already there is a small church which has every promise of future growth and usefulness. The Sunday school is doing well, a small boys' day school is conducted which will grow with better equipment. Land has been secured for a new hospital. Work will be begun on the building soon. The location is excellent; the hospital will prove a great blessing to the people. There is no other nearer than about 100 miles. C. C. Chapman, of California, gave \$5,000 for this hospital. It will prove a wise investment for this man. The Foreign Society owns about \$10,000 worth of property in the new station. It is expected that Dr. Poland will have charge of the hospital. He is a new man on the field, and must be tried in the language and by this new climate. John Johnson is a typical Englishman. He was a missionary of the Foreign Society in Turkey, and about six years ago was transferred to China. He has been in the missionary service a number of years.

Our next mission to look in upon was Chu Chow. This was the second station opened by our people in China. This is a prosperous station. It is in the Auhwui Province, forty miles from Nankin. It has a population of 25,000 or more. When I visited this city ten years ago it required about two days to make the journey. Now there is a railroad, and it requires only about three hours to make the forty miles. China has come to a new day. Dr. E. I. Osgood and D. E. Dannenberg have charge of the work here. The new hospital is being built. This is the result of the liberality of J. M. Tisdale, of Coving-

ton, Ky., who gave \$5,000, annuity plan, for this special purpose. Dr. Osgood has done a great medical work in a small dispensary, which costs only about \$600. With enlarged facilities his usefulness will be multiplied many times. D. E. Dannenberg and family were in America on their furlough. I heard only good things of him and of his work. He has been much embarrassed in his duties by an affliction of the eyes. Report came that he was being helped by special treatment in America. This was welcome news to his friends in China, and especially to Dr. and Mrs. Osgood. W. R. Hunt spent some twenty years



SHI GWEI BIAO,

Our "Grand Old Man" Evangelist in China.

in this field. This is the present home of Shi Gwei Biao, our first convert in China. He was baptized by Dr. W. E. Macklin in June, 1888, in a pond of water near a Buddhist temple in which the missionaries had their temporary residence. He is to-day one of the greatest preachers in all China. A missionary told me he was the most interesting preacher she ever heard, Chinese or American. He knows the Book, is clear in statement, apt in illustrations, with spiritual discernment; he stirs the people, he preaches to thousands. In the great

union meetings he is a favorite speaker. Our people in China are justly proud of this good man. My visit with him was most delightful. In politeness and courtesy he is a Chesterfield. His wit is charming. He is almost six feet in height, and walks as erect as a soldier, although he is sixty-eight years of age. We have in Chu Cheo two mission homes, a girls' day school, and a boys' day school. All told the Foreign Society has over \$15,000 worth of property in and about this station. There are seven Chinese evangelists in this district. Twice as many could be used to great advantage, if they could be had. There are four young men in this district in the College of the Bible at Nankin. That college is an institution of great importance. They will not be ready for service for some years, even if they succeed in their preparation. The work grows in every direction. I note many changes for the better in ten years.

It was a pleasure to meet Mr. and Mrs. O. G. Hertzog of Hiram at Chu Cheo. They are out to visit their daughter, Mrs. Osgood. Their presence is a rich blessing not only to the Osgood family but to the whole church and all they meet. The church building is to be enlarged. The church enjoys steady and permanent growth. His large experience enables him to be very helpful in the way of counsel. Valuable suggestions and hints come from him in the erection of the hospital.

We have out-stations from Chu Chow—Wu-i-Tswein-dziao, Shi-gia, Djo-giagan, Gwan-wei, Chi-ho, and Djan-baling. There are some believers at all these points and chapels at a number. At Gwan-wei the Society owns a church building and ground. There are forty members. Here is where Shi first preached and won his first converts. He opened the work at Shi-gia with his own money.

From Chu Cheo I hastened on to Wuhu. This is an important treaty port of 150,000, about sixty-five miles from Nankin, 240 miles from Shanghai, on the Yangtsze. This was the third station opened by the Society. The work was begun by Charles E. Molland and wife in 1889. He gave his life for China, and died here in 1902. The mis-



sionary staff here consists of Alexander Paul and wife, W. R. Hunt and wife, Miss Kate Gault Miller, of Kentucky, and Miss Edna Dale, of Iowa. The church in North Tonawanda, N. Y., supports Mr. Paul. The Seventh Street Church, Richmond, Va., supports Mr. Hunt; the Christian Temple Church, Baltimore, Md., supports Miss Dale, and Transylvania University and the Bible College, Lexington, Ky., support Miss Miller. The work in this city is difficult. The missionaries are faithful, but progress is slow. The usual girls' day schools are conducted. Preaching is done at two chief centers. We own two good mission homes and two church buildings. The total value of all the property is not much over \$15,000. Our work is being done with limited equipment; in all fields much more is needed. There are six other missions in Wuhu besides our own. Some think there are too many, when thousands of important cities in China have none. We are duplicating each other in some phases of the work. It was not so much when we began over twenty years ago. We were pioneers in this field. It is comparatively easy matter to start work here now. No stones are thrown now. "Foreign Devil" is not often used as in former days. The whole attitude of the people is changed for the better, as in most parts of China.

We rented a launch boat, and in company with Dr. and Mrs. Paul Wakefield, Alexander Paul, visited Wu-Wei Chow, about thirty miles from Wuhu. This is a city of about 50,000. We have a small work begun in 1890 by Charles E. Molland. We own a small church and school building, and have a Chinese evangelist located near Djang Feng Ming. He has a wife and six children, and his salary is \$7 per month, gold. Our chapel is outside of the city wall, the location being the best that could be had at that time. We can enter the city proper now, and we ought to station two families here within the next year. We are the only Protestant people doing any work at this point.

C. B. Titus is in charge of the work at Chao-hsien, at the mouth of Chow Lake, and sixty miles from Wuhu. It is a city of some 10,000 population. Mr. Titus

was the first resident missionary here. A small beginning has been made. There are about ten members, and several others will probably be baptized soon. W. R. Hunt recently held a meeting here with considerable interest. We own no property here except a lot for a mission home and one for a woman's chapel. These lots have recently been bought. If we can properly equip this station it will soon develop into a useful church. Mr. and Mrs. Titus are quite hopeful for the future of this station. They gave us a hearty reception, and sent us on our way rejoicing.

Lu Chow Fu is one of our best stations. It is the furthest interior. The city has a population of 75,000 or more. It is the gateway to a vast rich country, where the gospel is not known. We are the only Protestant people in the city. This is the geographical center of Su-hwui Province. The distance by water from Wuhu is 120 miles. This is the ancestral home of the great Chinese statesman, Li Hung Chang. The Foreign Society did well to plant a mission here. A church here will command a wide influence. We reached the city at two o'clock in the morning. The weather was very cold, and we had been in a boat all day before without any fire. We were soon in the cheerful home of Dr. James Butchart. F. C. Buck met us at Chaohsien to pilot us. He is a delightful traveling companion. The missionary staff here consists of Dr. James Butchart and wife, Justin E. Brown and wife, Miss Alma Favors, George B. Baird, and F. C. Buck. This is a strong staff. Dr. Butchart has been in China twenty years, and it is to be hoped he will be there forty years more. He is yet a young man. He has something to show for his years of toil. Dr. Butchart is a brave, true man. Justin E. Brown went out from Iowa in 1904. He is a Drake University man. Miss Alma Favors was sent out from California in 1903, and has done a wonderful work among the women. The Sunday we were there some 600 women came to hear the gospel, and the chapel would accommodate only about 200. Miss Favors was compelled to hold three services to accommodate all. This she cheerfully did. It was a great day. The peo-

ple simply hunger for the bread of life. George B. Baird went out from Indiana in 1906. His work is done chiefly in the hospital, preaching to the patients, who have received the healing touch of the medical missionary. His work is successful. F. C. Buck began in 1907. He labors among the young men chiefly. These two young men give promise of large usefulness in their chosen field. We have a chapel, the great hospital, and three mission homes at this station. Mrs. Brown has a very successful girls' school. It began three years ago with only seven present, and now it has about forty. The

boys' day school has about thirty in attendance. This is in the hands of Mr. Brown. It will no doubt grow in numbers. Patients come a distance of 200 miles or more to be treated in the hospital. Large numbers come from towns fifty miles away. The pressing needs in Lu Chow Fu are a church building and a home for Miss Favors. These two needs should be met at once.

Next week our China convention meets in Nankin. Of that important gathering I will speak in my next.

*Wuhu, February 23, 1911.*

### With the Workers in the Philippines.



The picture was taken at Laoag. From left to right: F. M. Rains, Dr. W. N. Lemmon, Mrs. Lemmon, Sylvia Siegrid, Bruce L. Kershner, of Manila, Mrs. Rains, and the little daughter of Doctor and Mrs. Lemmon.



# The Joy of Making a Double Living-Link.

E. S. AMES.

The raising of a fund of \$1,200 for Foreign Missions in our church of 200 members has been a great experience. A year ago we began to talk of it, and at first it seemed impossible to nearly every one. We have no wealthy members, and we knew that such a fund could only be raised by the united effort of those who could do but a modest part. To give definiteness to the task, it was shown that it would be necessary to secure at least forty-eight pledges averaging \$25 each. The subscriptions were started with these figures in mind, and the first subscriptions were of this amount by men of moderate salaries. Two men agreed to give \$100 each, and others put down \$5, and some \$1. When the subscriptions were all in there were just sixty-

four of them, averaging exactly \$20, and making an aggregate of \$1,280. Since these subscriptions are continuous, and are payable in the same amounts annually, it was gratifying to have a little surplus to safeguard the enterprise.

The subscriptions were solicited by letters from the pastor, by telephone conversations, and by personal interviews. No subscriptions were taken in the church services, or in any public meetings. They were taken on pledge cards, and made payable in January, 1911. We had the great pleasure of having most of the pledges paid by that date, and now we have actually paid over to the Foreign Society the fund for the first year's support of Mr. and Mrs. Guy Sarvis at Nankin.

*Chicago.*

## The Boy Preacher.

HERBERT SMITH.

Inkenga came to Lotumbe from a town one day's march into the back country. He was a tall, slim boy of about thirteen years. When he came to learn the "teaching" about Jesus, his mother made many strong objections, but he overcame them, and came to "sit down," i. e., to live, at Lotumbe.

Inkenga was like almost every other African boy: he had never worn shoes, nor a hat, nor clothes, except a small loin cloth. When he saw the white man with clothes and shoes and hat his ambition was to obtain them. But how? He never had owned money equal to twenty-five cents in all his life. He would work for the white man, and save his money and buy things.

It was a great day in his life when, after tending goats for one week, he drew fifteen brass rods, equal to about ten or twelve cents. Ten of these brass rods he carried to Mamma Wuteji (Mrs. Smith) to keep for him. She gave him a small piece of paper as a receipt, and he called this paper a "book."

But Inkenga had not been giving all his thoughts to clothes. Every time the

"lokole" (drum) was pounded he went to church, and when the first class was baptized after our arrival he was baptized. It is the custom among the converts, if they have any new clothes, to put them on as soon as they are immersed. By this they try to signify that now all things are to be new to them. It is a new life upon which they have entered, and so they want to wear new things. Inkenga felt he wanted to express this newness; but he had only saved thirty rods when he was baptized. He said to one of the missionaries, "What is the price of those red and black sweaters?" "Seventy-five rods for a boy's size," was the reply. "O!" he said, and he clapped his hand over his mouth. "And I have only thirty rods, and I wanted to wear something new when I was baptized to-morrow."

But time went on, and Inkenga saved his rods, and not only bought a sweater, but a pair of white trousers. Then he sold his sweater and bought some blue cloth and had a blue shirt made. One day he appeared in these white trousers and the blue shirt, which he wore out-

side of his pants. He was a great swell that day, even if it was necessary to put a piece of red cloth in the back to make the shirt large enough!

One day Inkenga heard the evangelists were going from Lotumbe through his own town, and he came and begged to be allowed to go with them. "Let me go and show them the way," he pleaded. So we let him go, and he led the evangelists through the winding path of the jungle to his forest home. And of course he wore his white pants and the long blue shirt outside of them.

And what a day that was when Inkenga arrived home! The people turned out by the hundreds to hear the evangelists and to see Inkenga. "Why, how you've changed!" the people of his home town said. "Why, yes," he said, "of

course I'm changed. The Lord loves me and He's changed me." Then he stood up and preached a little sermon, the most of which was, "The Lord loves you all, and He will change you. Why do n't you love the Lord?"

And that little sermon had a great influence in that heathen town, where there were no Christians. Far into the night Inkenga sat in the little mud hut around the log fire and told his mother the sweet story of the gospel, and when he left the next morning she said, "Well, I am coming to Lotumbe, too, and may be I too shall learn the teaching of Jesus."

Was n't it a boy who helped Jesus feed 5,000 men? And maybe a boy can help Him win Africa, too!

*Lotumbe, Africa.*

## A Chinese Horseless Carriage.



Geo. B. Baird itinerating near Lu Chow Fu, China. The wheelbarrow is still the chief means of travel in that interior district.



# The "Fox" Spirit and the Jesus Spirit in Japan.

MRS. C. S. WEAVER.

The children were all Japanese children. They had lanterns, paper lanterns, and drums, and weird-sounding reeds, upon which they made noises to scare the Fox Spirits from the neighborhood.

The noted Fox Temple stands near the mission house. Here life-sized images of foxes stand, and people fearing the awful "Fox possession," may come and make their offerings. The priests had appointed this as the rendezvous,

It is midnight. The noise from afar comes in at the open window, and we "feel so sorry" for those poor tired little boys who follow the priest in his warfare against the Fox Spirit.

Soon the noise sounds nearer, and with bustle and blowing reeds the brave little soldiers advance around the corner of the mission lawn, headed for the Fox Temple.

And so has the great city of a million people one more year gotten rid of the



and the boys of the city flocked thither to rescue the city from the terrible Fox Spirit, the most wily and incorrigible of all the spirits running riot in space.

The procession started on its rampage at 8.30 P. M.

Headed by the priest in full uniform they thread each narrow street of the district, driving out the Fox Spirit with noise and lighted lanterns. They howl and beat their drums furiously in the cemeteries located in temple compounds.

On they go. As the hours slip by, like the Pied Piper of Hamelin, they gather boys in their wake, as they go, for all boys are attracted by noise the world over.

wily Fox Spirit. True, many persons will be affected by "Fox possession," no doubt, and the priest will have to drive out the spirits for a sum of money; but in most part the community has been honorably served by the priest and his band of little boys. Next day the boys walk about in the street. In their play they shout and laugh.

Some of them are flying kites, some playing marbles, some walking on stilts. They are all relating the experiences they had last night with the Fox Spirits, and rejoicing that they were honored by being of the noble band who chased them away from the city.

"Here comes some 'Foreign Fools!'"

And so they all run to meet the curiosities. Two big curiosities. "O, they live in the house yonder," "They are just crazy Foreign Fools," and worse talk than this do they flaunt into the faces of the missionaries. By this time men and women have come out from the shops and their homes to see the "Foreign Fools," and a large crowd has blocked the streets, and poor Mr. and Mrs. Foreign Fool know not which way to turn. A policeman comes to the rescue, and orders the crowd to disperse. A few portions of Christian literature has been handed to the curious people, and an invitation to the meetings held in the "meeting house" near by.

Time rolls by, and the story of the mustard seed is come true again. The street preaching and Bible school lessons taught in the native house called a "meeting place" has borne seed. Children play at marbles, boys fly kites, lads walk on stilts the same as months ago. The "Foreign Fools" walk the streets, but now they are in most part called "Jesus Teachers," and children bow to them. True, many call at them at a distance, but not the whole population, as in the days before the seeds were sown.

The Jesus Teachers now and then caught them unawares at play, and the lips were singing, "Jesus loves me, this I know." Never are those words sweeter than when heard in a heathen temple compound, sung by children at play and "not thinking." It bespeaks the conditions of the mind and heart.

Japan has been called

### THE PARADISE OF BABIES

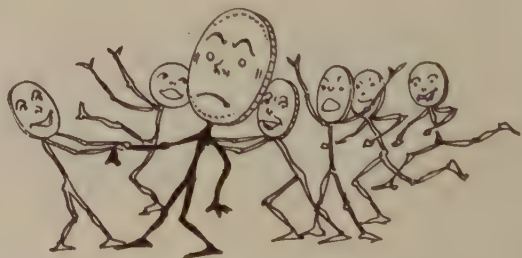
supposedly because there are so many of them, and they seem to cry less than the Occidental baby.



This is one of the babies being reared in truly Christian houses, and we know of a surety that they will never follow the priest in the warfare against the Fox Spirit. There are hundreds of other babies just as bright and charming as this whose parents are also Christian.

How the heart of our Lord must rejoice over these little ones who are being saved for His service, for when here on earth He took the little ones to His great heart and again and again blessed them, and said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of heaven."

*Latham, Ill.*



It is sometimes hard to get as important a fellow as Mr. Dollar into the Children's Day Box.



# The Great Evangelistic Conference in China.

MISS KATE GAULT MILLER.

I have recently returned from the first conference of the Evangelistic Association at Hankou, and I feel that I am particularly fortunate in having gained at first hand such a broad and hopeful vision of the progress of Christianity in China and the outlook for the future.

The Evangelistic Association is the outgrowth of an action of the Centenary Conference in Shanghai, and was formally organized about two years ago. At that time the membership was almost entirely foreign, and all the offices were held by foreigners. The object of the association is to emphasize the evangelistic phase of mission work, and to do everything possible to aid the evangelist in carrying on his work. This means advice as to suitable literature, suggestions for the preparation, conduct, and following up of evangelistic campaigns, and according to plans made at the conference the association proposes to be a sort of directing bureau, supplying native evangelists to places in need of evangelistic campaigns.

The association furthermore proposes to make a special study of the problems connected with direct evangelistic work, so as to render every possible assistance to the evangelist; in order to do this more thoroughly, it has elected for every province in the empire, as well as for Formosa, Manchuria, Tibet, and Mongolia, a foreign vice-president and a Chinese secretary, who are to keep the Central Executive Committee informed on all the work of their territory, and to act as a general Advisory Committee.

This, in a very brief way, is the work and purpose of the association.

Just incidentally, before I forget it, our own Mr. Garrett was elected to the important post of corresponding secretary, and it was voted to ask our board to release him entirely from his work, and allow him to give his whole time to the work of the association. Of course this is out of the question—we could never spare him; but I can't help feeling a little worldly pride at its having been one of our men who was selected for this.

As far as the actual proceedings of the conference went, I could understand very little. The greater part of the talks were in Chinese, and although very often a brief resumé of them was given in English, one necessarily lost much of the force and inspiration of the original. If the speakers had all used Nankin Mandarin, I should have fared a little better, because I can understand that fairly well, but there were men there from parts of the country where many different dialects were spoken, and the differences, however slight some of them were, confused me.

Speaking of this difference in dialect, quite an amusing thing occurred when they were conducting the business part of the meeting. It had been passed that the proceedings should all be carried on in Chinese. A missionary from Ningpo (where the dialect is radically different from any in this part of the country, and can not be understood here) got up to speak on one of the questions before the conference. He began in English, and was at once called down by one of the members, and reminded that all proceedings were to be in Chinese. The man smiled, and quietly began to talk in Ningpo Chinese. He might as well have talked Sanskrit so far as most of his hearers were concerned; there were probably not three people in the house who could understand what he was saying. Every one saw the joke, of course, and after they had all had a good laugh, the man was allowed to proceed in English.

But to go back to what I started out to tell you: my own impressions of the conference. Although I got comparatively little from the speeches themselves, I would not have missed the inspiration gained from the general spirit of the conference. My first impression was of the unity with which all the missionaries were entering upon the task before them. I don't want to exaggerate this unity, or by any means to say that the day of denominations and creeds in China is past, and I am willing to admit that possibly the strength of my impression on the subject may have been partly due to

the fact that I had gone to the conference with the almost certainty that I should find this unity; I know that often one does get from anything the thing he expects to. And yet I am perfectly sure that it was very far from being all my own bias on the subject. On the steamer coming up there were a number of missionaries, and we had two or three prayer meetings in preparation for the conference. The prayer that seemed to be the most frequent was that the missionaries might lose sight of the things that divided them, and think only of the great common cause. This was the note struck at the opening of the convention, and it came out in almost everything that was said and done. In talking with missionaries of several different denominations on the steamer coming home, and asking them their impressions of the conference, almost invariably one of the first things mentioned was that of the feeling of unity. Mr. Garrett has been secretary of the association I think since its organization, and he told me that in all the correspondence with missionaries from every part of the empire and representing all varieties of religious belief, there was manifest a general feeling that one of the greatest works of the associa-

tion was to draw the missionaries closer together. And so, with all this support for my own opinion, and support from missionaries of long standing, I do not feel hesitant about laying emphasis on this unity as one of the most striking and significant features of the conference.

Another thing that impressed me most strongly was the personalities of some of the leading Chinese Christians. It had not been my privilege to meet many Chinese Christians of the type I saw here, and the coming to know these men meant much to me. There were Chinese men with whom I was very greatly impressed. Our own Shi Gwei Biao was there, and ranked with the tallest of them, spiritually as well as literally. A Mr. Tsao, one of the Young Men's Christian Association workers from Shanghai, was there, and made some splendid talks; Mr. Tsui, the organizer of the Personal Workers' Society, presented a strong appeal for personal work on the part of Christians; and there were others, just as prominent, but concerning whom I happened not to get so much information. This body of strong Chinese Christians, however, certainly gave inspiration and outlook for the future that nothing could take away.



Some of the little girls under the care of Miss Edna Dale and Miss Kate G. Miller, at Wuhu, China.



The third thing that impressed me so much was the way in which the Chinese Christians came to the front and seemed to realize that this was their work, and that they must be up and doing. And in close connection with this, the way in which the missionaries, recognizing this spirit on the part of the Chinese, and realizing as well their perfect ability to take the responsible positions, yielded place to them. Perhaps the figures in the case would do more to show this than anything else. As I said before, previous to the conference there were very few Chinese members of the association, and all of the offices were held by foreigners. Now one-third of the membership, which

totals about 300, are Chinese; the president is a Chinaman, and out of an Executive Committee of seven four are Chinese. Would n't those figures furnish a good text for a missionary sermon!

Well, I believe I have about talked myself out on the conference. Not that I have told you all I might, or all I should like to. You know in a thing as big as that it's mighty hard to know where to find an end. But I do think the conference has meant much for the cause of Christianity in China, and that the work of the association is going to hasten perceptibly the day of China's complete evangelization.

*Wuhu, China.*

## A Child's Travels in India.\*

LOIS DRUMMOND.

Mrs. Alexander and I got back from Hatta at seven this morning. We started about ten o'clock last night. We made a bed in the tonga (cart with springs). It was almost like sleeping in a train. I slept like a log. Now I will tell you about my time at Hatta. It is twenty-four miles from Damoh. Dr. Fleming took me out there in her buggy. We started at noon and arrived at half past five. After supper Mrs. Sherman and I made up the beds for Dr. Jennie Fleming and me to sleep on, and we went to bed a little while afterwards, and woke up in the morning and had our breakfast. Then Mr. and Mrs. Benlehr and Clinton and Mr. and Mrs. Alexander and myself went to the bazar, and to see a famous temple. One of the priests said it had been there 200 years. Just when we were there they were waking up the gods. After quite a while they stopped ringing the bells, and opened up a curtain from the door. Then we could see inside. I saw a bull made of stone, and on it sat the image of a man and what looked like just a little baby. But the priest said it was Permeshwar (Jehovah) and his wife. They were in a kind of arch inside the temple. There was gold and silver on all the

walls, or at least on all I could see, and also many of those pretty colored glass balls. In a little temple we saw a big, big image of the monkey god. Near by were lots and lots of suttee piles—those piles of stones on which widows used to



Damoh Orphanage boys off for the orphanage farm.

be burned with their husband's dead body. Then we went to see a bigger well than you ever saw. It was awfully deep. There were many sets of stair-steps built in with the wall of the well so one could walk all the way down to the water.

The next day Robert, Clinton and I went to a stream just over the fence from the bungalow. We gathered pretty stones and shells and laid them just along the edge of the water, and they looked so pretty. First Robert said he

\*Part of a letter written by ten-year-old Lois Drummond to her mother, Mrs. C. C. Drummond, missionary at Harda, India.

would take off his shoes and help us over to a little island of sand. Then I wanted to take off mine, and off they came, and Clinton took off his, and so we paddled in the water. After a while we went home because it was almost dark.

The next morning we went to the big river, and got into a boat and sailed about three miles. Along the way we saw two alligators. When we came to the place to get out, we saw Mr. Benlehr and Mr. Sherman, and so the boat came to land and we got out, and found a place to eat our breakfast. We had to wait an hour for it, and when it came we were glad. Just before breakfast Mrs. Benlehr got quite a big fish away from a kingfisher.

There are some rocks in the river there. They stand high and the water falls over them. Mrs. Sherman calls them the little falls, as there are bigger ones farther on. I got to see only the little falls. We children played with the shells and stones and in the water again. Coming away I was still barefooted. We were in a great hurry, and I stepped into a bunch of thorns. When all were in the boat to go back they put on sails and went faster than the boatmen could row. On the way we saw an alligator. Mr. Benlehr shot it, but it fell into the water. We got home and had supper, and then Mrs. Alexander and I got ready and started back to Damoh as I have told you at the beginning.

## The Problem of Self-support in Mission Fields.

BY CHARLES W. BRIGGS, MISSIONARY OF AMERICAN BAPTIST MISSIONARY UNION,  
ILOILO, P. I.

Self-support on the mission field may be promoted by definite appeal to the self-respect of the native and to the persistent inculcation of the principles of Christian stewardship. The native Christian has something that he can give for the support of the gospel, and will never thrive and become vigorous till he gives it to the point of making sacrifice. He is just as truly one of God's stewards as is the millionaire Christian in the West. The great principle includes him, just as it did the poor widow "who cast in more than they all." Just because the native church is poor, and living from hand to mouth, the missionary must not neglect the matter of teaching the church and training its ministers to the idea that they are to give every week, as the Lord prospers them. We can not afford to despise the day of small things. It is only the amount itself that is small; the principle is just as big, and obedience to it brings just as big a blessing as it can in the case of the rich. And the missionary will find it far easier to get his poor congregation to respond and apply Christ's great principle than can the eloquent preacher in Christendom when he seeks to teach stewardship principles to a wealthy congregation. And the result of such in-

culcation of the principles of Christian stewardship will be a vigorous, independent, self-supporting, and aggressive Christian body.

The appeal to the self-respect of the Church and the individual Christian on the mission field is never in vain. When the young men and women workers are made to feel that the task of evangelizing their own people is their task, not that of the missionary, and encouraged in doing some heroic work at the task, they respond with enthusiasm. Christ's call for sacrifice stirs in their spirit just as it does in the spirit of the missionary. They find it easier and far more fun to be willing workers for the Lord without prospect of pay from some foreign purse than being a parasite would ever be.

I have found blessing in working to this end by indirection, getting some zealous young preacher to teach this and preach it in the public conference and associational meetings, rather than to be forever harping at it myself. The missionary is handicapped, and may be easily suspected of wishing to avoid the expense of paying for the work; but the young native can set his own people on fire with the same thought and motive, and without being suspected of ulterior



motives. An organization of young workers can be brought about by indirection, with a platform demanding obedience to Christ and strenuous service for his Kingdom, without a cent of pay from any mission board. And if

properly managed such an organization will ring with the very spirit of patriotism and of the passion of Jesus. But then it is the native pastors that must do the teaching.—*Missionary Review of the World*.

## Not Interest, But Passion.

A. MACLEAN.

In his book entitled "The Empire of Christ," Bernard Lucas states that it is not interest, but passion, the church needs. He says further: "Let us have interest in the Sunday school and passion in the church. We must expect more from the church than an interest in that work of redemption for which the Christ, whose followers we are, endured the agony of Gethsemane and the heart-break of Calvary."

A missionary comes home weary and spent, in direst need of fresh inspiration, and he is greeted everywhere with requests for visits to stir up the enthusiasm of the churches and rekindle the missionary zeal, which has sunk almost to zero since the last meeting. He is put to work at once to pay his round of visits, sometimes to wealthy patients, whose complaints for the most part are due to overfeeding and underworking. In some places he is expected to appear in costume, to tell about the customs and manners of the people among whom he has been laboring, and to exhibit and explain the curios he has collected. All this may develop a certain degree of interest, but no passion. Passion comes from another and nobler source.

Dr. Parkhurst has well said, "The great secret of a passion for world-wide missions is an appreciation of Jesus Christ in his world-wide relations; and to the Christians to whom Christ means most, missions will mean most." Paul felt that Christ tasted death for every man; that he gave himself a ransom for all. He knew that it was the purpose of God that in the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord. Paul's life was swallowed up in the life of Christ. He said, "I live, yet no longer I, but Christ lives in me." Paul's

desire that Christ should be recognized everywhere as Savior and Lord was a consuming passion. So Zinzendorf said, "I have but one passion, and it is He, He only." It was the Lamb that was slain that impelled the Moravians to go to the uttermost parts of the earth with the gospel; it was Christ that sustained them in their work. It was Christ that sent Carey and Judson and Moffat and Livingstone and Morrison and Garst and Wharton and Ella Ewing, and so inspired them that they could not think of giving up their missionary career for any earthly consideration. They felt as the apostle did, that an inestimable favor had been conferred upon them in permitting them to preach among the nations the unsearchable riches of Christ. Dr. Macklin has said that there is not money enough in America to induce him to give up his work in China.

It is Christ in the hearts of his disciples everywhere that will create and sustain the missionary passion. If Christ possesses and dominates us, if we realize the transcendent value of what we have in him, we will want to do what we can to make him known. Men have always been ready to give themselves unreservedly to any person who has captivated their imagination and laid hold of their hearts. The Arabs gathered under the standards of Mohammed. They rushed naked into battle for the Prophet. They rejoiced in the privilege of dying for him. The French did the same in the days of Napoleon. And if Christ is all and in all to us; if he is the Prince of life and the only Savior of mankind, we will feel and do the same. We will need no stimulants; we will do our part of our own accord. The passion to please and to honor him will be a sufficient motor.

If the church had this passion there would be no lack of men or means. It was stated at the Edinburgh Conference that there was no society in Europe or in America that has an income equal to its needs. This is not because the church is poor. The truth is, Christian people are immensely wealthier than ever before, and the people outside the church have more money than they know what to do with. The lack of men and money is a symptom of spiritual anæmia. What is required to meet the situation is a new conception of God, a new standard of life, a new sense of God, a new passion for Christ. When this need is supplied the choicest young men in the church will say, "Here we are; send us." And the church as a whole will furnish all the funds required to support and to equip the workers. Then we should see the Kingdom of God come with power.

We know how, when the war between Japan and Russia was in progress, every man, woman, and child responded promptly and joyously to the will of

the emperor. Thousands dedicated one-third of their income to the war fund for so long a time as the war should continue. People that had eaten rice took to eating cheaper grains. Women who had never worn anything but silk took to wearing cotton. "How can we wear silk when our soldiers, many of them, are starving?" they said. Those that kept servants did their own housework and gave the money saved to the war fund. A mother killed herself that her son, her sole support, might be free to go to the front. When people who had given up almost everything were commiserated by strangers, they said, "Hard! Why, it is for the emperor and the country!" That was passion, and that passion won the day. The Japanese did not need humorous or pathetic stories, or curios from Russia, to keep alive their patriotism. They were ready to offer their substance and their lives for the cause. Parents were congratulated when their sons died at the front. Soldiers were disappointed when they could not die for their emperor; they



Mission children from the interior head-hunter tribes in the Philippines.



felt it a disgrace to return without wounds or to return at all.

If the followers of Christ had such a passion to make him King over all the earth, how long before it would be

done? Not long. There would be men enough and money enough to carry the gospel to the last man and woman and child on the planet.

## How the Children Play in Tibet.

MRS. A. L. SHELTON

Such little black-eyed, dirty babies as they are! Never washed, and hair that gets into a thousand tangles and twists, and stays that way. Perhaps some of you American boys and girls would like

to be where you didn't have to have heads combed, necks and hands scrubbed. These children have very few playthings. They play jackstones with pebbles, and make a kind of a rude bow and arrow



AT PLAY IN FAR BATANG.

Mrs. A. L. Shelton and her two children playing "Club Fist" near their mission home on the Tibetan border. Mrs. Shelton has had to be both school teacher and playmate for her little ones, who were both born at this remote station.

and shoot birds. Just think! They have never seen a doll or a marble or a pocket knife or a top or anything with wheels to it! Most of them carry a live baby tied on their backs, and in the valleys, as we came home, when they saw my baby's doll, and it opened and shut its eyes, they were just a bit afraid, and asked if it was alive. Even the big folks like to look at it and wonder over it. We gave one little girl an old doll that the babies had in their chairs, and she hugged it in her arms and curled down under her cover and chuckled and laughed as if she had a real sure enough live baby.

I've seen the bigger boys stand up yak horns, three, four, or five in a row, or rather as you set them in this land, and knock them over with stones. Then the boys of ten or twelve jump off of a small bridge into the cold stream in the summer time, and roll and tumble in the swift water, and when they are about frozen run and throw themselves on a warm flat rock to dry. Too bad they don't do it every day and all the time for a bath, but they are not supposed to be bathing, only playing; however, a few get the winter's supply of butter and grease and vermin washed off in the summer time. There are babies everywhere,

little ones and big ones, pretty ones and ugly ones, babies somebody loves and babies not wanted at all. When you see these dirty little chaps rolling around in the dirt, and such dirty dirt you want to pick them up and wash, dress, and teach them the way of blessed old America's boys and girls, and make them so they would never know of the devils and demons they worship over there, and some day when a big man's heart is touched and God is ready, then we will build an orphanage and gather the babies into it.

One little child of eleven we found dying on the street. People passing and re-passing, but not troubling about her at all. Dr. Shelton had her taken to the dispensary, but she died that night. Then the little boys who become Lamas or priests go into the big monasteries at five and six years of age, and never know a father's or mother's care again. How lonely the little fellows must get, among those big priests and their everlasting droning of prayers! Don't you think they are afraid sometimes, and want to go back home, even if it is only to a bed on the ground with perhaps a goatskin or sheepskin covering, but home nevertheless, and brothers and sisters to play with?

## A Contrast.

### JESUS LOVES ME.



Jesus loves me! this I know,  
For the Bible tells me so,  
Little ones to Him belong,  
They are weak but He is strong.

Jesus loves me! He who died,  
Heaven's gate to open wide;  
He will wash away my sin,  
Let His little child come in.

Jesus loves me! loves me still,  
Tho' I'm very weak and ill;  
From His shining throne on high,  
Comes to watch me where I lie.

Jesus loves me! He will stay  
Close beside me all the way;  
If I love Him, when I die  
He will take me home on high.

CHORUS—Yes, Jesus loves me,  
Yes, Jesus loves me,  
Yes, Jesus loves me,  
The Bible tells me so.

### BUDDHIST CHILDREN'S CHANT.

Little children who have died,  
Heap up pebbles small  
Daily by the river side,  
Troubled, should they fall.

"To save all my family dear,  
I pile up each stone,  
O, if demons interfere,  
Who will save my own?"

Ere the pile is neatly made,  
See! the demons come!  
And the children sore afraid,  
To good Jizo run.

Jizo shields them in his gown.  
Their distress is great.

For they see their work torn down,  
Sad, sad, is their fate.

So they chant to kind Kwannon,  
"Help me, now, I pray;  
Help me soon to save my own  
By my work each day."





# YOUNG PEOPLE'S DEPARTMENT

## ENDEAVOR SOCIETIES.

Good reports are coming to us from the Endeavor Societies. Interest in the Damoh Orphanage is shown by the offerings sent in especially for that work and in requests for the boys to support.

The Foreign Society will be glad to send helps for the topics on the fields in which we have mission stations. A very interesting and instructive meeting may be held with information about our own work in these countries at hand.

Pledges and offerings for the equipment of the new hospital in Batang, Tibet, are still in order. One society is planning to fully furnish one ward, and another hopes to supply the medicines each year.

We want to call your attention to the summer conferences conducted by the Young People's Missionary Movement, to be held as follows:

Asheville, N. C.... June 30-July 9  
Silver Bay, N. Y. . . July 11-20  
Lake Geneva, Wis. July 21-30  
Cascade, Colo. .... Aug. 4-13  
Whitby, Ontario.. July 3-10  
Knowlton, Quebec. July 12-19  
Woodstock, Ont. . . July 17-24

A most refreshing vacation, combined with the very best of missionary instruction and inspiration, may be enjoyed at any one of these conferences. Our people are slow to take advantage of the great opportunity given them by the Movement. It would be a splendid investment for any Endeavor Society to send a delegate to the conference nearest to it. The enthusiasm brought back home would have a reviving effect on the whole membership.

## MISSION STUDY.

Several of the Mission Study classes in our churches have made practical application of the knowledge gained by sending an offering for the field mentioned in the text. This is not always advisable, but in a few instances has proved a great joy to the class.

New study classes have been reported at Shelbyville, Ky., and Evanston, Ill.

Prof. A. W. Taylor has a class of one hundred students at Missouri University. They are using the "History and Sociology of Missions" as text-book.

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## Missionary Personals.

-Mr. and Mrs. R. S. Wilson, of Bolenge, Africa, are rejoicing over the advent of Marion Kidston Wilson. The little stranger arrived on the 20th of December.

-Mr. and Mrs. Guy W. Sarvis are preparing to start for China. The Hyde Park Church supports both. They will make their home in Nanking, and teach in the university as soon as they have mastered the language sufficiently to begin.

-Mr. and Mrs. D. C. McCallum landed in Manila, Philippine Islands, on the 6th of February. They are now in Vigan and are associated with Mr. and Mrs. W. H. Hanna. When asked how long she was going to remain, Mrs. McCallum answered, "Forever."

-Mr. and Mrs. M. B. Madden will soon leave for Japan. They propose to leave their eldest son in the Wharton Memorial Home in Hiram. Miss Oldham and Miss Lewis will return home on furlough this year.

-Mr. and Mrs. D. E. Dannenberg of Chuchow, China, are spending their furlough at Randolph, Ohio. Both have been under medical treatment since their return and before. Their friends will be pleased to know that they are improving.

-Dr. and Mrs. A. L. Shelton, of Tibet, are making their home in Anthony, Kansas. Dr. Shelton spent over a month in rallies. He has a great message because he has had

a marvelous experience. Dr. Shelton is available for addresses. Churches or societies inviting him should pay traveling expenses at least.

—O. J. Grainger and family are making their home in Chicago while at home on furlough. He is spending part of the year in taking special courses of study. Mr. Grainger's address is 6127 Drexel Ave., Chicago, Ill.

—Dr. and Mrs. C. L. Pickett are preparing to return to their work in Laoag, Philippine Islands. They will stop for a short visit in China to see the work done by Dr.

Macklin and Dr. Osgood and Dr. Wakefield and Dr. Butchart. Dr. Pickett will be glad to speak for churches within reach for expenses.

—John G. McGavran, when not out campaigning among the churches, is doing some special work in the University of Michigan. Missionaries find it advantageous to spend part of their furlough in study. They go back to their work better fitted for service because of several months spent in some great school. Mr. McGavran's address is 1523 So. University Ave., Ann Arbor, Mich.

## Briefs from the Workers.

—Augustin Monikis, one of our brethren who is a colporteur for the British and Foreign Bible Society recently baptized a man in the sea at Patungan, P. I., where a new congregation has recently been organized.

—Jose Gutrena, a Christian worker in the Philippines, was baptized by one of our evangelists recently. Jose studied the Bible for himself and came to the conclusion that he must be buried with his Lord in baptism.

—Mrs. F. E. Hagin, of Tokyo, Japan, writes: "The number of additions in and near Tokyo in February was twenty-one. Never has there been such good work as now among the women. We all anxiously await the visit of Brother Rains."

—My second year in India has passed and I am beginning on the third year. The years have passed quickly, and I believe the remaining years will pass quicker yet. As I get more and more experience in the work and am able to do more, I am finding still greater joy in the work. My imperfect knowledge of the language is a great drawback, but I am improving in that by study and experience, and hope to continue in it. Mrs. Eicher is daily at work on the language and is making encouraging progress.

—H. A. Eicher, Bilaspur, India.

—Dr. Paul Wakefield writes from China: "I have been trying to write something for the 'Intelligencer' ever since I got back to China, but I find it pretty hard to do some way. There is a depression that comes all new when a man comes back to a heathen country. There is the suffering that we have to see all round us. The other day I got a Chicago paper with big headlines because a man had died in that great city from freezing. That very morning I had passed three dead men in the streets of

Wuhu! One lay full-length across the path. I doubt not that full fifty men had died of exposure, in this one city in China, that one night."

—Dr. E. I. Osgood, of Chuchow, China, writing of the large number of baptisms at their recent conventions, says: "At our previous meeting of the evangelists the question had come up as to the advisability of having baptisms at the convention. They decided for it, and I agreed on the condition that each evangelist would use the greatest care during the time previous to the convention in examining those he should present for baptism, and then the whole would be put in the hands of Old Shi, Koh, and Dju Ging-tan for final decision. This they did, with what result do you think? There were forty-eight baptized—six women (among them two school girls), two school boys, and thirty-eight men. Looks pretty big, does n't it, for Chuchow? You would have thought so had you seen the immense crowd which lined both banks of the stream. The amazing part about the crowd was the decent manner in which they acted. Well, I was still wondering if we had been too hasty about baptizing so many at the convention until I got back to the church and they began calling for pledges for the work of the coming year. Then I knew we had done the right thing. How much do you think was pledged? Last year, or any other year, they had not gone above \$110 (Mexican). Without any urging, \$220 was pledged in a few minutes. Outside of our paid workers, we have never had \$5 pledges from any of them. This year there were \$3 and \$5 from a good number. The total number pledging was 102 persons. Think of that number! Is n't it great?"



# AMONG OUR MISSIONARIES

## Letters From the Field.

### CHINA.

#### A VISIT TO OUR MISSION STATIONS.

LETTER NUMBER THIRTEEN.

F. M. RAINS.

#### AT NANKIN AND SHANGHAI.

Nankin, China, is a city of 500,000 population. Here Dr. W. E. Macklin opened our first mission station in China, in 1886. It was a bold step. It required faith and courage. Nankin is now the largest and most important mission station of the Foreign Society in all the world. It has grown step by step and year by year until it is one of the marvels of modern missionary history. We own all told nearly \$100,000 worth of property in this city alone, and it is advancing in value every day. The Foreign Society owns nearly \$175,000 worth of property in China. The following missionaries are here: Dr. W. E. Macklin and wife, F. E. Meigs and wife, Frank Garrett and wife, A. E. Cory and wife, C. S. Settlemyer and wife, Miss Emma Lyon, Miss Mary Kelly, Mrs. Lily W. Molland, Miss Muriel Molland, and Miss Eva Raw—fifteen in all. Work is being done along the following lines:

1. Dr. Macklin does a large medical work in the hospital and in a dispensary near what is known as South Gate, and in the surrounding country. Last year, for example, he treated 17,219 patients. This alone represents much hard work. He does evangelistic service besides. He not only preaches in the hospital, but he itinerates in the towns and villages. He labors in season and out of season. We have never had a greater missionary. All his years have been crowded with distinguished service. Dr. Macklin is one of the most unselfish men I have ever known. He enjoys the confidence of the rich Chinese and they give him large sums of money for his work, and the love of the poor whom he has healed and blessed! Not long since a rich Chinaman gave him about three acres of land adjoining his hospital in the city. This is worth several thousand dollars now, and

in a few years will be worth no less than \$25,000. One evening recently I was taking dinner with Dr. Macklin in his home when a note was received from the Viceroy in Nankin, the great Chinese official, with \$300 for his medical work. Dr. Macklin needs a new hospital and another doctor to be associated with him. When in Nankin I attended a union evangelistic meeting one Sunday. There were no less than 1,800 present. Dr. Macklin was the speaker.



The beginning of Mrs. Justin Brown's girls' school at Lu Chow Fu, China. The school now numbers forty, and is doing excellent work.

When he concluded a sermon of about one hour, a Presbyterian minister said to me, "Dr. Macklin is one of the greatest preachers in China."

2. This is the seat of the University of Nankin. Our educational work in this city is of large dimensions. We are doing more in this city for education at least outlay and less current expense than in any other city in the world. When Dr. Macklin reached China, January 29th, 1886, no prophet would have dared to forecast such results. How rapidly the world moves out of darkness into light! The doctor had almost miraculous vision when he selected this literary center as the scene of his life labors. That the hand of the Lord led in this great forward step I do not for one moment doubt. The University of Nankin

is the result of the union of three educational institutions. I will devote a special letter later to this institution.

Our Bible College in Nankin is another institution. A. E. Cory is the President. Frank Garrett and Chas. S. Settlemyer are associated with him in the college. This institution seeks to help all classes of Christian workers. There is not room for all who apply. Some splendid men are being trained who will become leaders in China. It is a pity that President Cory does not have more room and better facilities for the important work he is doing. A special gift of \$6,000 has recently been made for this cause. Much more is needed. One morning I had a delightful conference with the students at the chapel hour. This institution promises much for our growing work in China.

Another institution of importance in Nankin is the Christian Girls' School. The head of this institution is Miss Emma A. Lyon who went to China in 1892 from Washington, Pa. This school was started by Mrs. Carrie Loos Williams, a daughter of the venerable C. L. Loos, Lexington, Ky. She gave her life for China, and friends gave money for the buildings in her memory. The school has grown in power from the first. When I was in China ten years ago there were only about twenty-five girls in attendance. Now they number ninety. Miss Lyon is overworked. She is much in need of some one to be associated with her. It will require a strong, well-trained, cultivated, Christian woman. Such a helper may be found in China. We have plenty of land, in good location, for this school; but more buildings and better equipment are sadly needed. I have seen many girls' schools on this trip in different parts of the world, but none better managed than this one. *It is thoroughly Christian.*

The Woman's Bible Training School at the South Gate, conducted by Miss Mary Kelly, is also an important school. Bible women is one of the greatest needs in China. They can do much that an American can never do. There is a three years' course, and also a five years' course. Last year there were twenty-one in attendance. This work will grow. We can never win China to Christ without reaching her women.

At the South Gate there is a Boys' Day School, in charge of A. E. Cory. There is also a Boys' Night School with more than forty in attendance. These pay a reasonable tuition. The school is in session from six in the evening to nine. It is doing much good in many ways.

South Gate is nearly four miles from the Drum Tower, the center of our chief work. Here we have also two Girls' Day Schools. All told, we have five schools at this place.

We have also a Boys' Day School at Hsia-kwan, about four miles north of the Drum Tower. This is in charge of Frank Garrett. Here we also have a church. It is here our well-to-do Chinese brother lives who has given Dr. Macklin over \$2,000 for his charity work in the hospital. This good Chinaman thinks that money sent from America should not be used for charity work, but that the Chinese should care for their own needy.

Frank Garrett also conducts a Boys' Day School at Pukeo on the north side of the Yangtse River, opposite Nankin. This school has about sixty boys. Two teachers are employed; they are Christian men, graduates of the school conducted by F. E. Meigs. One of them is also an excellent preacher.

All told, we have over 700 under instruction in Nankin, and a staff of teachers numbering more than thirty. This includes one-third of the number in the Faculty of the University of Nankin, but these figures do not include the large number in Bible classes and in the Sunday schools.

3. Besides the medical and educational work, our resourceful missionaries do a vast amount of evangelistic service. Frank Garrett has charge of the Drum Tower Church and of the general evangelistic work in and about the city. A. E. Cory preaches at the South Gate Church and elsewhere. Dr. Macklin goes everywhere preaching. Miss Kelly and Miss Raw take long evangelistic trips. They travel bad roads, stay in dirty houses, brave bad weather, eat poor food, that Christ may be preached.

It was a peculiar pleasure to attend the convention of our missionaries in China, held in Nankin. Every phase of the work was carefully discussed. Plans were made for enlargement. Many earnest prayers were made for reinforcements and better equipments. Two new stations will be opened in the next few years if the earnest desires of the missionaries are realized. Some of the missionaries are overworked. They are undertaking to carry too much. Some of them are perplexed over the problem of the education of their children. About a dozen of their children are now in America and England attending school. This is a severe trial upon the parents. Other children must go to the homeland soon. With only two exceptions, the workers are comfortably housed. The Foreign Society owns seventeen excellent homes in



China. Two more are greatly needed. God in his goodness will send them. He has always provided, and will provide.

Our missionaries are called upon to do much extra outside work. They serve on interdenominational committees and boards. They are wise and resourceful men and women and their gifts are in demand. They are called upon for lectures and addresses and sermons. They are hard pressed for time. The forty-seven missionaries in China all have their hands full and more.

#### AT SHANGHAI.

We spent three days in this chief city of the Far East. It is the New York of China. The city has a population of 500,000, and is called the eye of China. H. P. Shaw is in charge of the educational and evangelistic work at Miller Road Christian Institute. This is a fine location, on an important corner at the crossing of two principal streets in a densely populated portion of the city. There is a two-story building about 100 feet square. During the past year we bought a lot adjoining the original plant for \$6,000. Here we have a flourishing Boys' School, a church, and a large Sunday school. This is also the office of H. P. Shaw, who is treasurer of the China Mission and chairman of the Advisory Committee. He does the banking and purchasing for the missionaries in Central China and at Batang on the border of Tibet. He is just the man for the im-

portant position he fills. Shanghai is also the home of James Ware, one of the first missionaries of the Foreign Society in China. He has a church on Yangtse-Poo Road and a Boys' Day School. Miss Rose Tonkin is associated in the work. She has a Girls' Day School and does evangelistic work. James Ware has evangelistic work on the island of Tsung Ming.

There is also now an independent, self-supporting church in Shanghai. My last Sunday in China was spent in this city, and I visited and spoke to all three of the churches. Jas. Ware interpreted. Shanghai is the center of everything in China, and we do well to have a growing work there.

In my next I will speak of the University of Nankin. Am now en route for Japan, where I will remain about five weeks.

*Inland Sea, S. S. Korea,*

*March 16, 1911.*

#### THE LOAD IS TOO HEAVY.

PAUL WAKEFIELD.

Every man on the field is carrying far more than he ought, more than he can carry in any safety to his health. And with all this, in every station we are compelled right now to let great opportunities of work go by because we have no funds to maintain the work. These are opportunities that come in the awakening that is shaking the whole Empire and will never come again. We are responsible for this territory we



Three Chinese Mission Workers at Lu Chow Fu, China.

have taken, and we will be held to account for our stewardship. All these things fall upon the heart of the missionaries on the field. The burden of the work, the care of half-paid helpers, the heartbreak of turning away golden opportunities in new-forming China, these are the things that are making the missionaries old and breaking them when they should be at their best. Mr. Meigs built up a great school work in Nankin. He watched it grow and cared for his boys day and night. He nursed a plan of union such as our fathers prayed for, but only dreamed of, until the union came, and we have a great Christian university in Nankin. But the very hour of success Mr. Meigs, broken with care and overwork, had to go home. Still we pray earnestly that he may again come to his work. Miss Lyon has a large Girls' School. It has an extremely enviable reputation. She has about a hundred girls now living in her grounds and attending her school. These she is entirely responsible for. She can not leave them day or night. The reputation she has maintained for years depends upon her constant watchcare. She can not long stand such a strain. It is an absolute physical impossibility. Is it necessary that she should be so sacrificed? Miss Favors has a woman's work at Lu Cheo Fu that is pronounced by old missionaries to be the most extraordinary work of its kind they ever seen in China. She has free access to the finest homes in that powerful, aristocratic old city and has her prayer-meetings in these homes. She is reaching the very heart of things. But besides this, she has all the woman's work in the out-stations for twenty miles round on her shoulders and the regular woman's work in the church. She is doing it all, too, but HOW LONG? If the people at home *could* only know, would they allow it?

Chao Hsien.

#### BRIEFS.

W. R. HUNT AT CHAO HSIEN.

W. Remfry Hunt had a very successful meeting at Chao Hsien with C. B. Titus. The students of the city assembled and Mr. Hunt gave two lectures in Chinese. The subjects were, "The Use and Abuse of Parliaments," and "China in the Light of Modern Movements." He followed this with special evangelistic services, and seven made the good confession. Two fine students were among the converts. Mr. Hunt says it fills the heart with real inspiration to see these educated young men coming to see in Jesus their Prophet, Priest, and

King. No new thing was ever awaited with such intense joy as is the coming of the people of China to the light and liberties and salvation that is theirs at the cross.

"IN THIS LIFE A HUNDRED-FOLD."\*

EVA MAY RAW.

One of my first glimpses of the real Mary Kelly was one day when she spoke of the promise to us who have left father and mother for the dear Christ's sake. She said in substance, "The next life is beautiful to think of, but I am quite as sure of the first of the promise as the last." And being only a new missionary whose heart was aching for a little home group last seen through a mist of tears, I did not quite understand her radiant assurance about the "hundred-fold." Recently I have learned a little of what her hundred-fold is.

Coming home from a country trip on a rainy day, her donkey slipped on a stone bridge, with the result of a shock to the nerves of one limb, so painful that she was unable to move her body. She was fifteen miles north of the Yangtse, and faithful carriers brought her on her camp cot to the riverside, where a boat was called and she was brought home to Nanking. It is a hurt which the doctors say needs rest and care, and you may be sure we are seeing that she has that—but that is not the story I am telling.

When the cot was brought into Miss Lyon's house, the most convenient stopping place, an old man, a Christian for years, came running to know the trouble. In the excitement no one answered him until he burst into tears and said, "Will no one tell me, will no one tell me?"

Mr. Cory tells how our Southgate evangelist met Miss Kelly on the street, and came running breathless to bear the news and then was gone to offer his assistance. And should I attempt to tell of the faithfulness of Chinese servants at this time, words would fail me; the faithful woman who has served Miss Kelly ten years or more, who counts her life as nothing to give for her mistress—all night she and another dear little woman, who serves Miss Lyon, take turns seeing that everything we might possibly need is in readiness. And when you try to thank them they smile or ignore you, as if they were doing only their pleasure, as indeed they are. The tall man-cook catches us individually and asks, "How is she, really how is she?" He gets

\*We are glad to report that Miss Kelly is much better, although not recovered from her very serious accident. She is now in America on furlough.



the same answer from us all, but he seems better satisfied with a consensus of opinion.

But it is the South Gate folks who touch me most. They are our very own, and surely they are pouring out their love these days. The night Miss Kelly came home, having stopped at Miss Lyon's at Drum Tower, the South Gate people knew nothing except that she was hurt, and, as one woman said, "We prayed instead of sleeping." The next morning when I came back to tell them the details, I had not much time and I assembled in one room all our pupils, teachers, servants—everybody, and told them that there was no fracture or dislocation, but time and care would be needed to recover from the nervous shock. How the tears came when I told them that, just as she was going under the anesthetic for examination, she said, "If I can glorify Him in this, it is all right!" Then I had to tell them the agony she was passing through and one woman said, "O, we must pray again!" And we did pray—school girls with broken voices, teachers, and helpers; one, our washerwoman, whose voice I had never heard before in prayer, thanking the Father that she had made her journey safely, and asking him in his own time to give her back to us.

They came, these South Gate folks of ours, with all their love and sympathy up to Drum Tower to see Miss Kelly. All the first day we were telling them it was better for her not to see folks, a thing difficult for them to understand, for Chinese, sick or well, have no such thing as privacy. I shall always remember the white, drawn face of our little school teacher, whose disposition is so intense. I thought that she did not understand and was angry, but the next day she said, "O, I was just so disappointed; I would n't have said one word, and I thought you might have just let me looked at her one minute!" One woman, a Christian since last spring, said, "It is all right," but the bravery seemed a little assumed. I learned that all last summer she had wanted to go to the exposition about the same distance from her home, and felt that she could not afford the thirty cents ricksha fare, but when she heard of Miss Kelly's accident, she said, "I must go." I have not time to tell you of all these, but as they come and go, saying, "O, can't we do something for her?" and all I can say is, "Pray," and they answer, "We are praying all the time," I am seeing as I never saw before the preciousness of the bond between those who have been led to our Lord and those who have done the leading.

But it is in our Christian women's prayer-

meeting that faith and love run highest. Can you imagine thirty or forty Chinese women, every one of whom Mary Kelly has taught to pray, the leader one of themselves as they come before the throne of grace? One prayer last time was, as nearly as I can translate, like this: "O Lord, she brought us the message. You will take care of her, Lord, you will take care of her. It does n't matter about us, Lord; we are just poor, sinful women, but she brought us the message, and we know you are going to take care of her." And every day they send back to her the note of faith that she has inspired in them.

I can not write more in detail, but have you caught my message, "The hundred-fold in this life," the fulfillment of Christ's promise? This is the joy of the service, the pledge he gives us now of the joy eternal.

*Nankin.*

## INDIA.

### THE PLAGUE.

DR. C. C. DRUMMOND.

We are still having plague here. The town is deserted, or almost so. I wish it were more so than it is. A few families have refused to leave, and they have kept the disease going. They are mostly Mohammedans. One said to me not long ago that he believed that only those would have plague whom God decreed should have it. They are paying for their mistaken belief by getting plague and dying.

I was called into a home this morning to see a man. He has been ill since yesterday with plague. We have three cases in one family. They have been ill five days. I generally go to see them each evening.

During the last few days rats have been dying of plague on our compound (yard), and our servants had to move into temporary huts. I believe rats more than human beings spread the plague. Now that the hot weather is coming on we hope plague will stop.

*Harda.*

### GENERAL ITEMS.

The missionaries of the Foreign Society are beginning to be looked on as more proficient in the vernacular than the average missionary. This is due to the fact that they are applying themselves earnestly to the study of it. In Central India there is a joint examination in Hindi given by several missions working together. At the oral examinations held in Jubbulpore, Nov. 15th, three of the Foreign Christian Mis-



sionary Society missionaries appeared and passed their examination creditably. Mr. Grainger was a member of the Board of Examiners before his return on furlough, as was also Mr. McGavran. Doctor Brown has been appointed one of the examiners since his return from furlough, and assisted in the examinations this year.

The little Hindi paper published by our mission press in Jubbulpore, the *Christian Sahayak*, or *Christian Helper*, is one of the most successful papers of its kind in India. Most of the matter for the paper is supplied by our missionaries. The paper is issued weekly, and is read not only by practically all the members of our Brotherhood in India, but also has a growing circulation in the Christian community of other missions. Being the only weekly Christian paper published in Hindi, it is a very important means of educating and developing our Indian Christians.

### OPENING A SCHOOL.

DAVID RIOCH.

A few weeks ago, while visiting in the village of Nauagaon, a pleasant incident surprised us. We have frequently visited this village lately, and have had hopes that before long the bulk of the people would come out boldly on the Lord's side. As a matter of fact, the chief men of the village have said they are ready, but can not accept Christianity until their relatives of neighboring villages are of the same mind.

The pleasant surprise we had was this, that during our conversation the head man of the village earnestly asked us to open a school, using these words: "Sahib, we are all like our buffaloes: we can neither read nor write, and we are liable to be cheated on every hand. Will you not open a school for us, where our children can be taught?" We gladly promised to do what we could, and after looking about we discovered what might be termed a group of ten villages from which children could attend a school placed in a central village. We chose Duhlen Bai as being the best situated.

On another day, taking with us Hira Lal, our hospital assistant, who has treated many of these villagers, I went to see the Malguzar of Dulen Bai. In conversation with him, we commended him for his public spirit in building a Talao (drinking tank). While talking with him we saw marks on the side of his house in the form of a row of circles. At the other end of the house we noticed similar marks, which were smaller. Upon inquiring the significance of these, the old man said, "We can

not write, and so we made these marks; those on this end mean Kandies (200 lbs.), those smaller ones represent Katas (10 lbs.)." Seizing the opportunity, we immediately said, "What you need here is a school." There and then we told him our plans, with which he was greatly pleased.

Hira Lal, knowing well how his countrymen would yield to a little flattery, showed him how he would make a great name for himself and village by establishing a school. He told us he had no empty house in which we could open at once, but he showed us a vacant space at the back of his house, where was a raised platform used generally as a meeting place for the villagers. We agreed to give our assistance in putting a roof over this platform, and so a shelter was quickly made where the children could assemble for school.

A few mornings ago the teachers appointed to this school set out, as is the custom, to gather the children into the school, and with a little formality the new work was started.

The opposition cloud has already appeared on the horizon; the people's priest has been among them, trying to persuade them to refuse to send their children to the mission school. But the good work is started; let us pray it will grow.

These villagers have heard the gospel preached many times in their own villages and also in the hospital, where many have found relief; now the children are learning the gospel truths daily; they are memorizing it, and are learning our hymns. We are praying that the Lord of the harvest will permit His servants to reap much fruit from this simple beginning. Our next problem is to build a school house and teachers' houses; for these we shall need one hundred dollars.

Mungeli.

### PHILIPPINES.

#### THE TAAL VOLCANO ACTIVE.

C. H. LOEBER.

No doubt you have heard about the eruption of Taal Volcano; it is about the worst that has happened for several hundred years. So far they have buried over 1,000 bodies, and they estimate that there are at least 1,000 more buried under the ashes and mud. They have rescued hundreds of wounded. When the explosion occurred it sounded like a large cannon going off right near our home; it shook the house so that we got up and saw a sight that I believe I will never see again. The volcano is situated fifty miles from us,



and the flames, smoke, and mud were being thrown up into the air 20,000 to 30,000 feet; we could distinctly see the flames; the mud and ashes covered the country for miles around, some even falling in Manila the next day. All during the eruption we were having earthquake after earthquake; we had about 700 during the last two weeks; some of these were quite strong.



Children of Mr. and Mrs. W. H. Hanna,  
missionaries at Vigan, P. I.

The observatory states that Manila is in no danger. They seem to think that there will be another eruption; all things point that way, so they are moving all the natives back from the region. It will undoubtedly cause much suffering, for all the crops within a radius of ten to twelve miles from the volcano are destroyed, and the ground will not be fit to work for some years to come.

*Manila.*

#### REPORT FROM LAOAG.

Dr. Lemmon sends the following monthly report: Baptisms, 7; visits in the houses of the people, 184; number of hearers, 6,981; sermons, 258; tracts distributed, 2,934; funerals attended, 2; medical treatments, 1,569; surgical treatments 122; operations, 15; outside towns visited, 10; visits in city, 13. This is only a partial report of the evangelistic work, as three churches have not sent in their reports. One evangelist was sick and one was out of the province on a visit. Our numerical results are not as large as they would otherwise be owing to the season of the year, due to holidays and harvest time, every one being very much distracted over these events. The first few days of the month

are showing good results. One evangelist reports nine baptisms, and so we look for a good harvest of souls as well as fruits of the field.

#### AFRICA.

##### THE CALL OF THE WILD.

HERBERT SMITH.

Yesterday a chief from a town more than a day's march from here came to visit us. He brought with him may be thirty men and women. I had never seen him before. He said, "White man, I have come to visit you, and my women will dance for you and then we will sell our things." He was a fine, tall man, dressed in blue state cloth, with a red cap on his head, and he carried a small spear in his hand. His men wore but little clothing. Each man had his bow and arrows. Their faces were smeared with different colors of wood. The women had their hair arranged in the latest Congo fashion and wore wild birds' feathers of the most brilliant colors. They carried musical instruments of different kinds. All of them thought they would do me a special favor by going through a wild heathen dance accompanied by a weird native song. "No," I said, "I can't agree to your dancing here. We are glad to see you, however, and we came to teach you something better than dancing." This dance in itself may be harmless, but the after results are always accompanied with much evil. The Christians are not allowed to witness such things because of the temptation that always is present.

I should think this little incident in itself is a pretty big reason why there should be a large March Offering. This chief asked me to allow the dance because he knew no better. He wanted to do as his father and grandfather had taught him. May be no one had ever told him his heathen dance was not good. Who can blame him if he knew no better? If he and his village were the only people in this wide world who knew not God and the things of goodness, we might give our cents and nickels. But here in great big Africa alone are millions like him. The case demands dollars by the hundreds and thousands. May the church this year give to the glory of our God!

*Lotumbe.*

#### JAPAN.

##### AMONG THE MISSIONARIES.

R. A. McCorkle, of Japan, writes: "All Osaka churches are uniting in an evangelistic campaign. Yesterday closed three

nights' meeting at Tennoji. A Baptist, a Presbyterian, and an Episcopal preacher did the preaching. Thirteen inquirers resulted. Mr. and Mrs. Rains were with us the last two days. They were a source of inspiration to the Japanese, and especially to ourselves. Send us a Secretary every two years."

### A PLEA FOR FELLOWSHIP.

P. A. DAVEY.

I wish through this letter that I might appeal to the elders and deacons in our

churches everywhere to have true fellowship with us all in giving the gospel to the many who have not heard it. It may be that even now many who for various reasons have not made an offering will proceed to do so at once. That all may pray "Thy Kingdom come" and catch a vision of the glorious future when all evil shall have been put down and the Kingdom of God shall have been extended to earth's utmost bounds, and that all may catch the enthusiasm that makes this end the chief concern of life, is my prayer.

*Tokio.*

## BOOK NOTICES

JOHN G. PATON, D. D.: LATER YEARS AND FAREWELL. By A. K. Langridge and Frank H. L. Paton. Hodder & Stoughton, New York and London.

This is a fitting supplement to the far-famed Autobiography. Those who have read the Autobiography will want to read this volume. Paton was one of the great missionaries of the church. Everything relating to his life and death will be of interest to the religious world.

THE UNOCCUPIED FIELDS OF AFRICA AND ASIA. Student Volunteer Movement.

"The Unoccupied Fields of Africa and Asia" is the title of Dr. Samuel M. Zwemer's latest book, which will be published by the Student Volunteer Movement of New York. This book is a study of the countries in Africa and Asia which have not yet been entered by missionaries.

Dr. Zwemer discusses the geographical, political, social, moral, and religious conditions in these countries in his most interesting style, and calls for the Christian church to at once rise up and possess these neglected fields. For more than sixteen years Dr. Zwemer has been a missionary in Arabia. During that time he explored many parts of the Arabian peninsula which had not been entered by a white man. In recognition of his contribution to geography he has been elected a Fellow of the Royal Geographical Society of England. He is one of the best known authorities on Mohammedanism, and is the author of several books dealing with the Mohammedan problem, the best known of which is "Islam: A Challenge of Faith." Another well-known work of his is "Arabia, the Cradle of Islam." It is believed by those who have read the forthcoming book on "The Unoccupied Mission Fields" that this is probably his best contribution to missionary literature.

